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An independent Christian weekly

February 2, 1990 / 45th year of publication / No. 2198

Situation grave for female prisoners, say agencies

Marian Van Til

KINGSTON, Ont. — If conditions in Canada are bad for male prisoners, they're worse for women, organizations in Eastern Canada who work with female prisoners told the Halifax *Chronicle Herald*.

Women in Canada's prisons have fewer programs than men and receive little or no vocational or skill training. Most need that non-existent training because they come from poor backgrounds and are underskilled and undereducated. Many are single mothers. The majority (58.1 per cent) have not committed violent crimes, but rather property offences such as shoplifting and fraud — the result of poverty and lack of resources of all kinds.

There are two Halifax-based agencies that are particularly concerned with such problems: the Elizabeth Fry Society of Halifax-Dartmouth and the Coverdale Foundation. The Elizabeth Fry Society is a support and advocacy organization for women in prison. The Coverdale Foundation is a Christian ecumenical group made up of Anglican, Baptist, Presbyterian and United volunteers who help women wend their way through the court system.

Thinkbit

God is good, God is fair;
to some he gives brains,
to others, hair.

A bald person's credo

Presumably because women make up only two per cent of the federal inmate population, there is only one federal prison in Canada for women — the maximum security prison in Kingston, Ont. That means that any woman given a two-year sentence or longer ends up in Kingston, whether she needs maximum security or not.

Most shouldn't be there, Sarah Osbourne of the Elizabeth Fry Society believes. Only 9.6 per cent of the crimes committed by women are violent crimes. Furthermore, among women who have committed violent crimes there seems to be a common thread: almost all of them had been sexually and physically abused at some point in their lives.

Osbourne completed a needs study last year which was commissioned by the Halifax office of Correctional Services of Canada. What she found was that "for many women in the criminal justice system, arrest, conviction or imprisonment is the culmination of poverty, neglect, physical and sexual abuse, racial discrimination, family breakdown, limited education, unemployment, and drug and alcohol difficulties."

What is needed, Osbourne says, is a residence that will offer 24-hour assistance to women in their transition from the maximum security prison to independent living on the outside. For some of the women who don't need the 24-hour attention, a type of "satellite apartment" would allow them to live more independently, suggests Osbourne.

Kathleen Jennex, director of Coverdale, would like an all-purpose facility built in metro Halifax which could not only house women on parole from the federal women's prison but could accommodate women on remand to the Halifax County Correction Centre in Lower Sackville. She sees that as a far better alternative than building another jail for women.

"The more prisons they build, the more they will fill," Jennex says. She is convinced existing prisons "do not address the grass roots of what the underlying problems are."

"We need a home setting," asserts Jennex, "a halfway house, trained staff and residents who can work on the problems and address the factors rather than focus on rehabilitative behaviour." In reality, many women who are or have been prisoners are abandoned by their families and friends and left to "recover" on their own.

Sarah Osbourne's needs study points out that the Elizabeth Fry Society has always maintained that female offenders' needs must be met within their own communities where support systems and counselling opportunities are already available. The study's recommendations are now being studied by Corrections Canada.

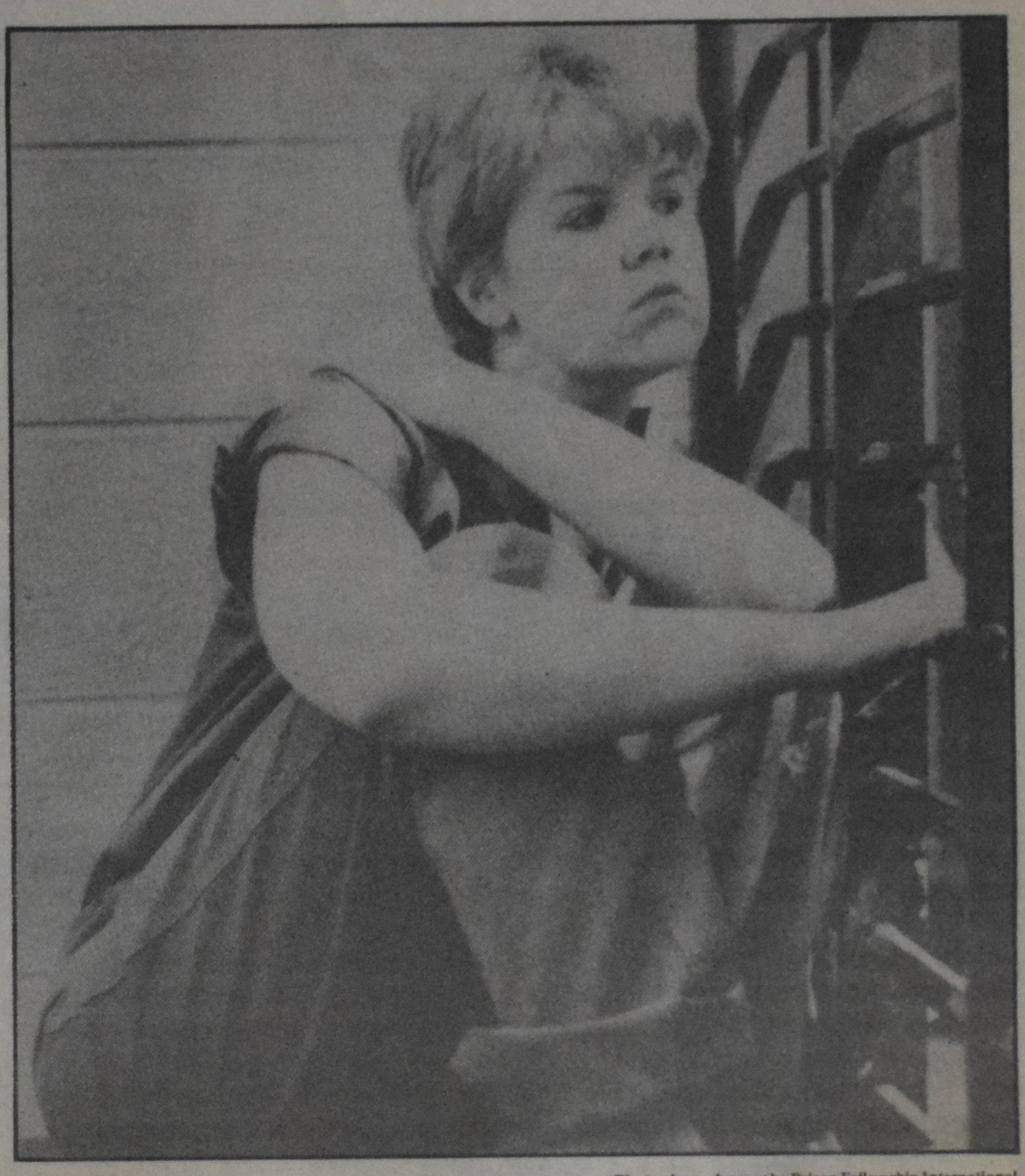

Photo: Annual report by Prison Fellowship International

"Women in Canada's prisons have fewer programs than men and receive little or no vocational or skill training."

Dutch church lends helping hand to sister in Romania

Photo: Sylvain Julienne - SIPA

After the round up of collaborators, people in Romania have to learn to trust each other again.

Bert Witvoet

BURLINGTON, Ont. — When it comes to generosity during times of crisis, it is hard to beat the Dutch, says Peter Zwart of the Christian Reformed World Relief Committee. He has just returned from a visit to Europe to investigate the refugee situation there.

Zwart recalls the Dutch fundraising blitz in December of 1989, at which time a new television station in Holland, Veronique, in conjunction with the Dutch Red Cross, was able to raise 30 million guilders (almost $19 million) by making an appeal to the Dutch public.

The Dutch Reformed churches did not lag behind in zeal. The *Centrum voor Zending en Wereld Diakonaat van de Gereformeerde Kerken in Nederland* (a mission and diaconal arm of both Reformed and Christian Reformed churches) was able to raise 400,000 guilders for Romania. Half of this amount was given to the Dutch Red Cross and half to small towns in Transylvania (western Romania) for immediate relief. At the moment more medical or food aid is needed for outlying places in Romania, says Zwart.

Even so, the Dutch Reformed diaconate is hoping to raise an as yet undetermined amount to help Reformed churches in Romania rebuild congregational life. The money is designated for the purchase of Bibles,

See *ROMANIA* — p. 2

In this issue:

Bob VanderVennen profiles Dr. Paul Schrotenboer, Reformed ecumenical church man . . . . . p. 10
Reinder Klein looks ahead to "The school in the '90s" . . . . . p. 11
Gerald Vandezande evaluates "Education, religion and the Constitution" . . . . . p. 13

Romanians must learn to trust each other

... continued from page 1.
catechism books and other educational material. In addition, collected moneys will be used to provide the Reformed Church in Romania with a new printing press and to meet their liturgical needs (baptismal fonts, Lord Supper ware and collection plates).

A traumatic synod

Representatives of the Dutch Reformed diaconate have had telephone contact with Romania, according to Zwart. They talked with Reformed church leaders and were able to assess their needs.

The Dutch diaconate was given a report on the first synod meeting of Reformed churches of Romania in more than 20 years. This was a traumatic experience, according to them, since church leaders of the Hungarian Reformed churches in Transylvania have to learn to trust each other again. The same is true for the whole of Romania.

A number of church officials had done more harm than good throughout the Ceausescu years. The story of the two puppet bishops (see reports in C.C. of Jan. 5 and 19) illustrates the kind of problem the churches face, says Zwart.

The Dutch church, in its efforts to raise monies, will make an international appeal to Reformed churches in France, Germany, France and Canada. Zwart is ready to recommend to his board at a Feb. 14, 15 meeting that Canadian churches take part in the fundraising efforts.

Washroom evangelism

Zwart told an amusing story about a Dutch action two years ago. The Dutch Reformed churches wanted to ship 20,000 Hungarian language Bibles into Romania in order to help out the struggling churches. The Ceausescu government approved the request from the Dutch churches. But no sooner had the Bibles reached the Romanian border than they were confiscated and eventually recycled into toilet paper.

But, says Zwart, who has it straight from the Dutch mouth, the recycling job had been done so poorly, that when the toilet paper hit the market, Bible texts were still visible. Many a Romanian citizen was able to read God's word while visiting the toilet.

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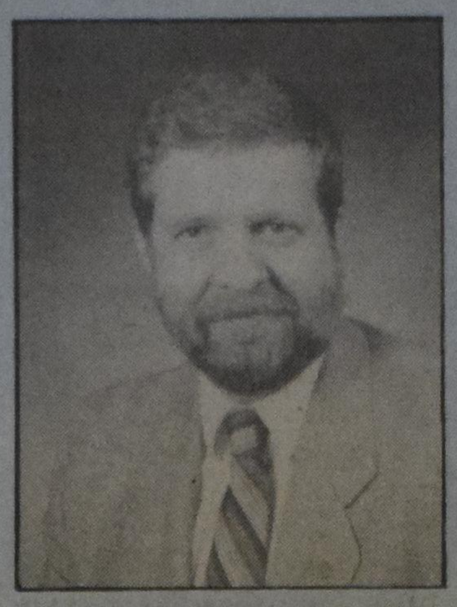
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Where is Western democracy headed?

The tears of a friend after church on Christmas morning provide the challenge and reason for this column. The tears followed on the decision of a large foreign owned multinational corporation to force her family to move out of the community of which they have been an important part for many years.

The reason is simple!

The corporation wants to be more profitable. Apart from any consideration of this family and its community ties, the company has chosen to move some of its workforce out of this city. The decision to move the employee is simply part of the business plan whose purpose it is to ensure the continued profitability of the corporation, its senior management and its largely foreign shareholders.

Along with the resurgence of the free market and with what has been termed "the end of history," have come a number of major recurring policy themes including privatization, a heightened emphasis on efficiency, competitiveness, effectiveness and globalization.

For the superficially inclined these concepts have the same appeal as motherhood and apple pie. For its victims, however, they mean the loss of a job, relocation, family disruption, undue stress, unemployment, unequal pay for work of equal value, early retirement, a loss of income and a loss of self-esteem and self-worth.

Whether it's the anticipated privatization of PetroCan and the loss of 1,200 jobs, the relocation of industry from Canada to the U.S. because of the free trade agreement and a subsequent loss of tens of thousands of jobs, the probable merger of Texaco Canada and Imperial Oil and the relocation of workplace from one city to another, or the move of a corporate head office from Toronto to Calgary, the message is the same. Employees are simply part of the profit equation and available for periodic manipulation as deemed necessary by largely unaccountable corporate managers and directors.

And to top it all off, who does the Bank of Canada's John Crow blame for inflation? Well, of course, none other than the poor worker who's trying to get her average wage settlement of around five per cent to cover the costs of inflation.

Superior attitude

Still there are those who view Western liberalism as somehow innately superior to the fading dictatorial communist regimes of Eastern Europe; Fukuyama, the Friedmans, commentators I have mentioned in previous columns, are among those who have attempted to add a measure of historical perspective in support of these views.

However, while Western liberalism's methods may not include the same brutal tactics associated with the repressive Eastern European dictatorships, that liberalism is in search for ever-increasing profits and with its free marketplace orientation, regularly displays a calloused disregard for those it perceives to interfere with its desired objectives.

A final irony. While the Christian church is central to the struggle for freedom in Eastern Europe, churches in North America are making the headlines because its leaders are going to jail in increasing numbers. Either they've been abusing and sexually molesting young children or because their ministry has become one of greed. In the case of the Christian Reformed Church, my own church, apart from the fact that much of its preaching is outstanding only for its stunning mediocrity, we continue to debate whether churches should even register any of their concerns with governments and other organizations.

It is indeed a fascinating way to begin the last decade of this century. But the question is really whether we have the vision to guide us and the faith to sustain us.

Jake Kuiken is a social worker in Calgary, Alta.

Pressreview

Carl D. Tuyl

It was Happy New Year all around when members of the House of Commons returned to Parliament Hill this week. Rumours floated around like dust in a grain elevator. John Crosbie would resign. Joe Clark would resign. The budget would cut billions. On and on and on. More rumours do the rounds in Ottawa than meter maids in municipal parking lots.

Our Minister of Trade, particularly, is not blessed with a lot of political good fortune. The government is as popular in his riding in Newfoundland as a bartender in a meeting of teetotalers. On the first anniversary of the free trade agreement the treaty appeared not to be the economic cornucopia it was supposed to be, and the Premier of Newfoundland does not particularly endear himself to Monsieur. No wonder John Crosbie sometimes must feel like the only tree in a dog kennel. His departure would be the country's loss; he is probably the most intelligent member of cabinet, though often type-cast in the public view as a Newfie stand-up comedian.

★★★★

The race for the Liberal leadership drew some attention when Sheila Copps did an interview on Radio Canada and (surprise! surprise!) her French was better than that of Paul Martin. Neither did she reject the Meech Lake accord. She must have gathered some heavy support in La Belle Province. Jean Chretien must now look over both his shoulders and keep an eye on Sheila Copps as well as on Martin. Allan Fotheringham, fearless political forecaster, wrote in the *Financial Post:* "Watch McKenna for Liberal Leadership." Does he know something we don't? The Liberals could do worse.

Le Devoir, the intellectual voice of Quebec, declared itself in favour of Ontario's David Peterson. Lloyd Axeworthy (Pink Floyd, bankers call him) appeared on Barbara Frumm's "Journal" to announce that nobody would give him money. So why do you think Sheila Copps soft-pedalled her criticism of free trade? Real estate people remind us of three important elements in the purchase of a house: location, location, location. Politics also has three very elemental components: money, money, money. There is more to the Axeworthy tearjerker, though. Axeworthy seems to have forgotten that we are a bilingual country, and that participation in the leadership contest requires a lot of hard work: building up a national organization and hitting the rubber chicken circuit.

★★★★

Wilhelmus Maria did a bit of grandstanding. He announced not only that he would stay on as premier of British Columbia, but he also intrigued the whole country with the promise of a patented VanderZalm solution to the constitutional crisis. Can something good come from Fantasy Gardens?

★★★★

Perhaps the time has come to record a statement of Mr. Francois Leduc, the supervisor of interpretation and information at Gatineau Park. Mr. Leduc said, "A lot of people don't realize that Meech Lake is actually a lake." So there! Now you know.

★★★★

The Alberta and federal governments joined with the Native and Metis leaders to launch a task force to determine why so many of the province's Native population are in jail. The task force is to submit a report by year's end, suggesting possible improvements in policing, legal aid, and the court system. Native people form less than five per cent of the Alberta population, but account for more than 30 per cent of the province's inmates in correctional institutions.

★★★★

The world is following with fascination the march of the European masses toward democracy, as well as the Gorbachev gamble in Azerbaijan where the Soviet leader did exactly what he accused the Chinese government of: ruthless and bloody suppression of opposition by the army. Political, cultural and religious diversity in the Soviet Union is beginning to show like cracks in grandmother's china. Complaints against Moscow rise in the 108 languages that are spoken in the Soviet Union. When it rains, it pours! Will Gorbachev be able to keep that together; and what's more, will he be able to hang on to his job?

★★★★

In Warsaw several hundred people rampaged through the Polish Senate and Communist Party headquarters shouting, "Down with prices." Polish government austerity measures introduced at the beginning of this year to curb a 550 per cent inflation are expected to cause a 20 per cent drop in real incomes as well as widespread unemployment in Poland. Lech Walesa is probably not suffering though. Warner Bros. offered him $200,000 for movie rights to his life. Lech thought this a bit of an insult. Warner Bros. then offered $500,000 but the Polish labour leader in true capitalist fashion held out for a cool million good old U.S. smackeroos, which is what he got.

★★★★

The anti-communist movement did not limit itself to Central Europe or the Baltic States. In an obscure corner of the *New York Times* it was reported that in Ulan Bator, capital of Mongolia, several thousand Mongolians staged a rally calling for an end to the Communist Party's monopoly on power. The *New York Times* also reported deep in its voluminous pile of pages that at the end of 1989, the U.S. National Assets Seizure and Forfeiture Fund of the Justice Department had an inventory of items worth more than $1 billion. That inventory is made up mainly of planes, boats and cars used for smuggling purposes.

★★★★

China is suffering from an acute and serious foreign currency shortage and it has requested a loan of $2 billion (U.S.) from Japanese commercial banks.

★★★★

The FBI did a Samson-Delila number on the mayor of Washington, whose political career ended abruptly in a hotel room in the capital city.

★★★★

The Christian Reformed Church is singing from a new *Psalter Hymnal.* The change to the new hymnal has been accompanied with the usual mixture of praise and criticism. The magazine *Saturday Night* had an article about hymnals, and I quote "If anyone wants to know what was relevant to some deep-thinking Christians in the post-Woodstock, pre-AIDS late '70s, let that person look no further than Hymn 202 of the joint Anglican-United Church Hymnal." This of course aroused the curiosity of your correspondent and eagerly I consulted that particular hymnal. Here follows the stanza cited by *Saturday Night:*

Now thank we God for bodies strong, vitality and zest; for strength to meet the day's demands, the urge to give our best; for all our bodies appetite which can fulfilment find, and for the sacrament of sex that recreates our kind.

Truly a yuppie sound-bite of the user-friendly church, isn't it?

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact: (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1;
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.
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Typesetting: Shirley Vermolen
Proofreading: Willy Suk-Kleer

Editorial Advisory Board: Robert De Moor, Robert Bernhardt, Heather Looy, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Jacob Kuntz, William VanHuizen.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail: *Calvinist Contact* (USPS518-090), published weekly except for July 6, 20, Aug. 3, 10 and Dec. 28, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Printed in Canada.

Subscriptions	Canada	United States
Six months	$18.50	$17.00
One year	$32.50	$28.00
Two years	$60.00	$51.00
Three years	$90.00	$76.50
Overseas: $120.00 airmail		**$65.00 surface mail**

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Is there room for Christian feminism?

Marian Van Til

"Feminism" is not a happy word for many Christians. In fact, it's a downright dirty word: it raises the spectre of pushy, strident-voiced, hairy-legged, bra-burning, male-bashing Brun Hildas — unappealing and decidely un-Christian. This passion-evoking word is bandied about often, the movement being blamed for a plethora of the church's and society's ills.

How many of us recognize that description as a caricature and a stereotype? To be sure, stereotypes sometimes evolve from the exaggeration or distortion of a tiny kernel of truth. If so, what's the "truth" about feminism?

The "truth" is that there are distinct brands of feminism, with diverse approaches and goals. The popular negative image is a caricature of radical feminism, one of three main strands which coalesced out of concerns about personal and institutional discrimination against women, blacks, and other unempowered groups which came to the fore in the 1960s. The other two strands are liberal and Marxist. A tiny fourth thread of evangelical Christian feminism also fought for its life in those days, sometimes with, often against the other three, but fundamentally different at the core.

While we Reformed Christians (and most Christians) seem to have a lot of fears about feminism, we haven't seriously talked about it much, or carefully discussed, on a popular level, what's bad — or good — about it, or even what it is. *Calvinist Contact* wants to initiate such a discussion.

Keep the baby, throw out the bath water

First, perhaps we could start thinking about the term. If it bothers you that feminism is an "ism" (many of us have rightly been taught to shun those), consider that not *all* "isms" are *all* bad: we do, after all, adhere to Calvinism; and we think religious pluralism is a good and just thing.

I would caution us, too, against dismissing the entire feminist movement, in all its guises, just because there is x per cent of it with which we vehemently disagree, or because its secular adherents have a different starting point than we.

Do we, for example, do that with unionism? While unionism emerged as an antidote to obvious injustices which workers suffered, it has in many instances become the oppressor rather than the oppressed. Yet, many of us strongly support the Christian Labour Association of Canada (CLAC), whose members can be called Christian unionists. We don't, then, paint *all* unionists with the same brush, nor assume that such people, by virtue of belonging to a union at all, have sold out to their secular counterparts or have the same philosophical starting point or purpose. Both unionism and feminism have arisen in response to specific kinds of injustices.

Christian feminism is such a response. (See Peter and Marja Slofstra's succinct points on this subject in their column this week.) Christian feminists — female *and* male — can see (and the women among us have experienced) many of the injustices against women which secular feminists have pointed out. But in their analysis of those injustices and their causes, and thus in their solution, Christian and radical feminists definitely part ways.

Cast out fear

We will leave it to subsequent articles to examine some of the many facets of radical feminism and to talk about what some are not ashamed to call a Christian feminist response, based on biblical principles.

There need be no fear — and certainly no cynicism or loathing — involved in embarking on such an endeavour. We all know that in our world there are a thousand-and-one distortions and injustices — personal, corporate, structural — of things God meant to be good. And some of us, owing to our race, ethnic background, religion, job, social standing, handicap, emotional or physical illness, and yes, gender — or a combination of these — experience those distortions in acute ways, and in one area or for one reason more than another. But others of us may not seem much impeded by any of these.

That does not take away the fact that *all of us* as fallen human beings are in this together; and more importantly, as Christians, Reformed Christians, we're in this together. So together we must share each others burdens and make sure that *we* (personally), our friends, social groups, churches, schools or organizations are not contributing in any way to those burdens; and that we, individually and corporately, do not condone our secular society's contribution to those burdens.

Part of sharing those burdens is not underestimating the particular load that unconscious, deeply-ingrained sexism *within* our Christian community has placed on some of its women. I will cite my own experience as an example.

Femininity by CRC standards

While I have never suffered physical abuse by any man, I struggled to be what I believe God intended me to be in what was definitely a man's world, and it is that struggle which in large part has made me what I am.

I, well-educated and career-oriented, have been blessed by God with talents which are important to me and useful to others, and I am trying my best to use those talents. As a "career woman" I am not the norm among Reformed Christian women, nor was I in childhood.

For a good part of my life that "differentness" was a horrendous thorn and was caused by my seeming inability to meet the requirements of being a properly molded, "normal" Christian Reformed girl/woman. Very early I absorbed the idea from teachers, CRC neighbours, Sunday school teachers, peers and their parents (not my own parents) that I was too smart, analytical, "aggressive," mechanically-adept and outdoors-oriented to be truly feminine by standards of my American CRC community.

We girls were constantly required to gear our behaviour, academic and sports performances, and certainly our clothing and general appearance to pleasing (and never upstaging) the boys and even adult men. To do so (it was hoped) would eventually "win" us one of those boys. And then we were to spend the rest of our lives not first of all asking how we could utilize the intelligence and talents God gave us with which to serve him, but how we could best use those talents *only* if they did not interfere with our husband's wishes — which many of us allowed ourselves to be convinced were automatically synonymous with God's wishes.

I refused to capitulate to that and thus missed out on the grand prize: an early marriage to a nice CRC boy. (While I know many fine Christian Reformed men, among them several very dear friends, it is likely no accident that later this year I hope to marry — some will say, finally! — a non-Christian Reformed, non-Dutch man who is gentle and astute and thoroughly non-sexist.)

Whatever our experience of growing up female or male, we must begin to carefully examine how those experiences have shaped us personally and communally. And we must do it as men and women in Christian community, because God created us male and female: and he saw it and it was good.

MVT

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

Remunerations — to what end?

There are times when I look back on the last 20 years of teaching, testing, community involvement, travelling for volunteer agencies, that I think I may have played the part of the fool. All that time and energy and expertise given for "Kingdom causes" with little reward other than an occasional honorarium, expressions of gratitude, a feeling of having contributed meaningfully in some small way. Why haven't I, and many others in the same situation, demanded our market-rate reimbursements? I cannot speak for others, but I can try to analyse it for myself.

Shortly after my mother had died, we cleaned out the free-standing Dutch closet which contained her linens and personal effects. In the back corner of one shelf we located a number of infant suits and outfits and wondered why, with the youngest in the family now aged 12, she had collected such baby items.

It turned out that, whenever there was a baby item sale, she would rush to such events and stock up so that, when the next infant was born in the church or the community, she would not be empty handed. We never knew that part of her daily routine. Here I, who had criticized her community concern as akin to that of a gossipmonger, now found myself shamed and humbled to discover that I never really knew her nor her quietly caring ways.

Putting a price on self

So why do I think myself the fool? Because as I sit at board meetings, listen to salary negotiations, discuss employee benefits, negotiate fees for services, I discover that in our communities, no less than in other communities, success is measured by the almighty dollar. Those who tend to accrue the greatest respect are those who wear their expensive suits ever so smartly and drive the matching vehicles which cause the young to stop and marvel (my own young being no exception).

Increasingly I hear comments about demonstrating our appreciation by making salaries commensurate with expectations, duties, and contemporary professional standards. Gone are the days when service in the Christian community was rewarded with acknowledgement, love and belonging.

Do not get me wrong. I would not want to return to those days when teachers, principals, preachers, organizational workers barely earned enough to feed and clothe the family. Nor would I advocate a return to the days of compulsive obligation in the honouring of contracts to the detriment of health and family life. Nor would I want to have a repetition of the low self-esteem under which many of us laboured when we believed we were not as good as others in the same professions.

What I do lament is that increasingly I hear the TV commercial notion of: "I'm worth it. Aren't you?" And as the worthiness of self is proclaimed, there is an almost subtle puffing of chest and pride. Salaries now toot the horns of our worthiness.

A tangible thank you

Maybe what I want to see is a return of the quiet worker who dedicates hours of labour and love and does not aggrandize self to say: "I'm worth my weight in gold." We still have many of those in our communities, but they are infrequently given the recognition and the rewards of love and appreciation that they deserve. And because they do not stand on soapboxes proclaiming and demanding recognition, they are not taken into account when it comes to salary negotiations.

I wonder what would happen if the next time an employee in our Christian community was offered a raise he/she would say: "I do not want this because I could not do my job without the many who make this community possible. Let's use this raise to give them all a thank you in some tangible way like an evening out, a special dinner, a play, etc. Oh, and please make that gift anonymous."

As professionalism grows in our communities (and grow it will inevitably because we are communities dedicated to educational training and expertise), it is often lamented that our corps of volunteers is diminishing. Maybe it is diminishing because our thank yous come too easy and make no demands on those who are doing the thanking.

Mother Teresa used her Nobel prize money to refurbish and promote her Sisters of Charity causes in Calcutta. How many of us are willing to use our moneys and our gifts to refurbish what lives in the Christian communities?

If the "thank yous" ever do go out in such tangible and meaningful ways, don't invite me. I get my rewards in other ways; airing my gripes in C.C. may well be one of them.

Alyce Horzelenberg-Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton, Alta.

See Question and Answer column on page 12

Letters

Do ministers get enough pension?

In early 1974, Rev. Louis Tamminga wrote an article in *Calvinist Contact* about the "Plight of the emeritus minister." He was unhappy with the pension plan and stated that the church was not living up to Article 18 of the Church Order in providing honourably for the support of the emeritus minister. I answered him in *Calvinist Contact* of Feb., 1974, with an article "Out of concern for the pastor."

Rev. Schalkwyk's pastoral letter, (Dec. 15, 1989) more or less makes the same accusation. There's no doubt that we all want to honour those whose work is preaching and teaching.

Some years ago the church decided that pastors should receive a pension close to 50 per cent of their salary. Before 1966, Canada did not have a pension plan and, therefore, the church provided the 50 per cent with the ministers contributing approximately three to four per cent of their salary. In the meantime, the often despised Liberals, under Lester Pearson, introduced the Canada Pension Plan. The Christian Reformed Church decided that ministers should continue to receive 50 per cent of their salary as pension, without any contribution on their part. The church provided $3,620 and the government added $2,460 for a total of $6,080. That was in 1970.

Today, according to Rev. Schalkwyk, the church provides $8,275 annually and the government pays $337 per month to the pastor, $337 also to his wife, and in addition Canada Pension provides the pastor with $476 per month for a total of $1,150 per month. If the pastor's wife was employed, and is entitled to a Canada pension, it's more. The annual income amounts to $8,275 plus $13,800 = $22,075. When an emeritus minister preaches almost every Sunday, or is employed as associate pastor, he probably gets another $2,000 per year. We then look at a total of $24,000 to $25,000.

For some it's nothing to sneeze at, for others it's nothing to write home about. Whatever, most of us live in a house paid for. Many ministers don't, and that's where the problem lies. It's not the pension, it's the lack of funds to pay for an apartment, or the lack of funds to buy a home.

It was Tamminga's problem in 1974 and it is Schalkwyk's problem in 1989, and with him probably the same for many others.

I am not going to repeat what I wrote in 1974, suggesting several possibilities, but the fact remains that pastors, just like anyone else, need to make provisions for retirement, and not just depend on the Christian Reformed pension plan or the government's provisions.

Klaas Terpstra
Hamilton, Ont.

Ministers should contribute to fund

In the "Pastoral Letter" of Dec. 15's issue of C.C., Rev. Schalkwyk writes about pastors not getting an adequate pension. He claims that retired folks in his health spa club are getting 80 or 75 per cent of their salary as pension. This I find rather high and I dare say, if true, an exception.

In the Federal Government Service the maximum pension is 70 per cent of one's salary after 35 years of service. The employee and the employer contribute equal amounts in the Pension Fund and this is considered for tax purposes as an R.R.S.P. contribution.

If ministers would contribute the same amount in the Minister's Pension Fund as the church members do, their pension will be $16,550 per year plus Canada Pension and Old Age pension, I wouldn't call this injustice.

Pete Aalhuizen
Burnaby, B.C.

Wrong comparison

As a former trustee of the CRC Ministers Pension Fund (Canada) I'm not surprised that questions concerning the adequacy of the pension benefits for ministers surface from time to time. In fact, such questions are quite legitimate.

It's regrettable Rev. Schalkwyk starts off the discussion on what appears to be the wrong foot: the comparison he makes between his own pension and that of his fellow spa club members is valid only when he clearly identifies the numbers pertaining to both; I think that in all likelihood the people who are talking about receiving 70 or 80 per cent of their salary as a pension are talking about a pension that integrates Old Age Security, Canada Pension and their company pension. To be fair, Schalkwyk should do the same.

Using his own calculation, I would surmise that in his case a combination of the three pensions would give him a pension close to $1550 per month which, for the ministers in the CRC, represents anywhere from 45-60 per cent of their salary. If anyone wants to start a campaign to increase that percentage, fine, but Rev. Schalkwyk is not helping his cause by sending confusing signals from the start.

John Woudstra
Edmonton, Alta.

No consternation here

A reader enclosed these felicitations with his subscription renewal:

Herewith I look forward to another three years of: Inspiration, mental stimulation, relaxation, mild irritation. Information, confirmation, admiration, appreciation.

Sometimes a smile, sometimes a tear, please keep C.C. coming, year after year.

Dan Vriend
Edmonton, Alta.

Appreciates Peter and Marja

We would like you to know that the work you and your panel are doing is very much appreciated.

You get a variety of people writing to you, and you show wisdom, thoughtfulness, and sensitivity in your answers. It is also obvious that you are God-fearing people, and we thank God for you.

Henny F. Vroege
Edmonton, Alta.

Longer Letter

Can evil be that easily explained?

"Come, let's away to prison ... and take upon us the mystery of things ...." So says Shakespeare's King Lear as he arrives at the final depth of his suffering.

This same mystery will have haunted the families and friends of those young women who were slaughtered at Montreal during the Christmas season. Indeed, the sheer wickedness and senselessness of the event is likely to remain forever beyond the reach of any rational thought or sane imagination. One can only sorrow and urge such comparatively puny measures as are practical in a free society to thwart the next madness.

But the utter meaninglessness of the crime will remain. Therefore, the comments offered by Bert Witvoet and Mary VanderVennen left me uneasy. Are matters really as easily explained as they suggest?

Witvoet contends that the murders "encapsulate what is wrong with the way men treat women." Does he mean to implicate all men? Yes, he does: the murder was caused by the "virus" of sexism and "there is not a man in Canada who does not carry the virus."

Some men are sexists

Now it is true that all men (and women) are sinners. All struggle with some besetting sin or another. However, it would be a sinner of heroic proportion who managed to commit every sin. And it would be a peculiar sin that would afflict every man. Some men are sexists, true. So are some women, most notably those who stereotype men as haters and oppressors of women. But not everyone is a sexist anymore than that all are gluttons, crack dealers, or gossips.

Witvoet goes on to provide a skewed description of men that I find astounding. Has he never met a man of his or any generation who was a good husband and father? Is he really the only man he knows who has taken his position on the ways in which women may serve the church? (Incidentally, he must know that there are a considerable number of women in the church who think that women have no place in the council room or in the pulpit.) Is he really persuaded that no man has ever "caressed (his) lover without thinking of intercourse"? Does he know of no instance where a woman changed a man without the use of force?

'Standard feminist version'

Mary VanderVennen cautions against mistaking the murder "as a sad but isolated instance of one man suddenly gone crazy .... A Marc Lepine is one inevitable consequence of generations of people and thousands of years of an historical process in which violence against women and children ... has been sanctioned by men." All of this sounds drearily familiar: VanderVennen here echoes what has become the standard feminist version of history.

For a feminist, history is the record of one vast conspiracy of men against women. Men are crude, violent, fearsome. No man ever left hearth and home to take up the sword to defend his wife and little ones. The whole tradition of chivalry, of "women and children first" was but an instrument to further the oppression of women. Is there a man who loves a woman? It is merely lust. Is there a man who daily thanks God for the good gift who is his wife? It must be manipulation. The sum of the world's wickedness is due to men: not a sparrow ever fell but a man was at fault.

Cry for redemption

The feminist account of history is a good deal kinder to women. Women are inevitably kind, gentle, co-operative, peace-loving, wise. No woman ever beat a child. No woman ever had an abortion but for the noblest of reasons. No woman ever hectored a husband into the grave. The history records no Lady Macbeth, no Herodias, no Elena Ceausescu, no Leona Helmsley.

This black-and-white picture of the past is specious nonsense, of course. History does not allow such easy assignments of monopolies on virtue and vice. Nor, for that matter, does Christian theology.

Sexism ought to be condemned, to be sure. The present relationship between the sexes cries out for redemption, as does so much of the creation and every Christian man and woman may play a part in setting things right. But lumping all men in together with a lunatic is not right. Fanning the flame of the current fashionable class prejudice against men will not go far in making the world a better place for women: it is to prescribe a disease to repair an injury.

Meanwhile, 14 young women have been buried by those who loved them. It is to weep, and then, to take up once more the slow work of bringing justice, peace, fulfilment and enjoyment to all relations between men and women. To the extent that Bert Witvoet and Mary VanderVennen wish for that (and I believe that is a great deal), I am happy to join them.

Tony Vanden Ende
London, Ont.

Taking the mystery out of the editorial

A response by the editor to Tony Vanden Ende.

You are right in saying that the act of Marc Lepine was so evil and senseless that it should never be reduced to an explainable component. If that is what my editorial did, I should be rapped over the knuckles (gently, mind you, as you did) and sent to prison to contemplate the mystery of evil.

But is it wrong, I ask myself, to extrapolate a rather prominent strand, especially in the light of what Marc's father did (he beat his wife as if she were his slave) and what Marc said to the women he killed (he referred to them as a bunch of feminists). Let me explain that with an example.

"Come let's away to prison ... and take upon us the mystery of things ..." in particular, the mystery of the millions of Jews slaughtered in the concentration camps of Hitler. Surely, there is such a wickedness and senselessness here that one may not reduce this cauldron of wickedness to racism. That would deny the mystery of the evil.

Yet, there is something in me that says that racism was an important factor, and that it would not be unjust on my part to warn people against the virus of racism, which at one time was encapsulated in the devilish acts of the Nazis.

Limits of a virus

But, you say, one should not speak of all men as being infected with the virus of sexism. "It would be a sinner of heroic proportion who managed to commit every sin."

By using the metaphor of a virus, I was not thereby saying that all men are sexist, anymore than that all people are "gluttons, crack dealers or gossips." But I would venture to say that all people have enough of the ingredients of these sins in them that they understand why others commit them. I, at least, must confess that, at one time or another, I have craved food, I have profited from deals that were harmful to others, I have enjoyed a story that demeaned others. It would require a saint of heroic proportions to entirely escape the weaknesses that turn some into gluttons, crack dealers or gossips.

Saying that all men carry the virus of sexism does not deny the fact that many of them have been good husbands and fathers. A virus does not take over the function of the whole body. Nor does the presence of sexist traits, which our society invariably bestows on us in subtle ways, explain the whole person.

Finally, my editorial was not intended to portray women as saints. When one focuses on a certain injustice, one usually does not condemn the victim, even though he or she may be a greater sinner in other respects.

Bert Witvoet

P.S. It's unfortunate that you associate Mary VanderVennen's editorial with the feminist account of history as if there could be such a definitive account (a bit like talking about the Christian view of politics). Just because you detect echoes of feminism in her editorial, does not make her responsible for what some feminists may have written or said. Talking about an historical process as she does is hardly the same as explaining what history is. And what brand of feminism are you talking about — Marxist feminism, liberal feminism, Christian feminism?

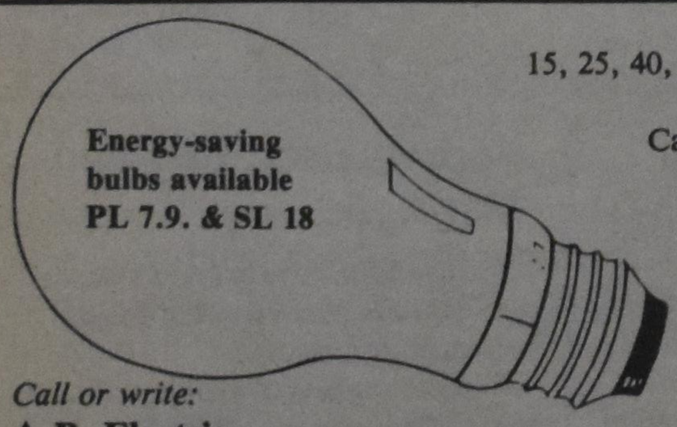
BW

On feminists' bandwagon?

As a male, I believe in Galatians 3:28 which says, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus (NIV).

I view the Montreal tragedy through redeemed eyes, and I see a man without Jesus. As a human being who knows God's love, I hurt; but please do not jump on the radical feminists' bandwagon and try to slaughter me (BW, MVV editorials, Dec. 22, '89). Instead, let's all work on bringing Christ's healing to the nation.

Carl Buys
Beamsville, Ont.



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Massacre
In Memoriam

My tears, dear Lord,
are for the fourteen women
killed by a bitter man in Montreal
who never learned
to live in harmony;
he did not know their names
but anger brought him there
because he hated them
and could no longer bear
the sight of women
laughing, walking cheerfully
through gates and halls
he could not enter.

My prayer tonight
is for the grieving parents
who lost a daughter
on this battlefield;
there was no homecoming
no Christmas celebration
no peace on earth
and no goodwill to men,
for in the darkness of
their sorrow they will see
the face of a beloved child
murdered and cursed because
she was a woman.

Remember, Lord,
by day and night my sisters
who suffer at the hands of angry men;
your hands are pierced
reminding us forever
that people can be killed so easily
by rage and violence
by pride and prejudice
by silence in the presence
of injustice;
forgive the guilty ones for as you know
"none are so blind as those
who do not want to see."

Tini Van Ameyde
Edmonton, Alta.

Cinema summaries

Marian Van Til

Glory

Rated PG
Stars Matthew Broderick, Denzel Washington, Morgan Freeman, Cary Elwes
Written by Kevin Jarre; directed by Edward Zwick

Glory is the long-overlooked story of the 54th Massachusetts Regiment which was formed during the American Civil War. The Massachusetts 54th deserves its own story because it was the first regiment of black men in a war whose outcome would forever alter the lives of those men, their families and descendants.

It is difficult for us Christians in the 1990s to understand the mindset which allowed the buying, selling and owning of other human beings, and which saw those human beings as some degree less than human, as creationally inferior to the white mainstream.

In 1860 it did not occur to most people that black men had the mental ability and moral courage to be soldiers, much less *good* soldiers. A few northern gentlemen and generals, however, challenged such assumptions, and the 54th Massachusetts Regiment was born.

Its leader was a privileged young white man, Robert Gould Shaw. Shaw's father was among the cream of the social crop, hobnobbing with generals and senators, and personally acquainted with President Lincoln. That position was to help Colonel Shaw later in his fight for fair treatment and the merest necessities (boots, uniforms, guns) for the regiment.

Glory makes some attempt at historical perspective but it mostly ignores that in favour of concentrating on relationships: between the black soldiers and between them and Colonel Shaw.

It does a laudable job of portraying Shaw's growth from relative ambivalence to genuine love for his men. We understand his sorrow and perplexity when he realizes that despite his affection, their worlds never really meet.

When it becomes clear to Shaw that his regiment will be used as trench- and gravediggers but not to fight, he realizes that militarily and morally that is a mistake. Those men have formed a cohesive, well-disciplined unit and are ready for the battles which most others believe they are incapable of fighting.

They eventually get their chance after Shaw volunteers them — and they agree — to lead the first wave of a bloody and futile Union assault on Fort Wagner (S. Carolina). Many die, but — particularly in the thinking of the time regarding war — not without glory. Being a part of the Massachusetts 54th was the single time in the lives of most of these men when they experienced the dignity of being fully human.

History the key

Glory is emotionally powerful, beautifully photographed and well-acted (though Matthew Broderick as Shaw does a bit too much vacant staring which passes for indicating his troubled thoughts).

The film's decision to concentrate on relationships, however, comes somewhat at the expense of history. There *are* careful battle particulars, but not a sturdy or detailed enough historical framework on which the whole story can properly rest. That is no loss to the casual movie-goer but will likely vex anyone who believes historical context and motivating spirits are important.

The film's approach also allows too much room for melodrama; that is heightened by a hugely romantic choral and orchestral score which anticipates the plot's conflicts. While it was appropriate that the Harlem Boys Choir be used (it is a choir whose black members have been quite literally plucked from one of the world's worst black ghettos), the music they sing would be more at home in an Anglican cathedral. *Glory* missed its chance (with the exception of one scene when music is the focus) to incorporate the best of the black spiritual/gospel tradition into the film's score.

With those exceptions, *Glory* is worth seeing and talking about, especially in a time of resurgent racism in North America.

Calendar of Events can be found on page 19

small talk

Alice Los

God-given backyard show

Now that in retirement life has become slightly more relaxed at our house, I find myself paying attention to details which I never before have taken the time to notice. Of course it may be that it has taken me these many years to finally see what others have known was out there all along. Whatever the case, I now very much enjoy watching the daily hustle and bustle around our birdfeeder.

Every morning at the same time a flock of birds descends into the trees that form a wall around part of our yard. From there it's only a quick dash to where the goodies are. My kitchen window affords me a good vantage point, and while I wait for my porridge to thicken on the stove I see the blue jays and woodpeckers stake out their territory.

There's a suet-and seed-filled log hanging from the main feeder and the woodpeckers have claimed it as their very own breakfast counter. The blue jays rule the roost nearby where the corn kernels and sunflower nuts can be found. Not wanting to be left out, the sparrows, chickadees and nuthatches flit back and forth to get their rightful share.

It's my husband who makes sure that the fare is varied and replenished again and again. I sometimes look at the thermometer outside on our small deck and shiver in the early morning chill of the kitchen, marveling that those tiny birds seem able to survive the bitter cold temperatures on many a morning.

Beautiful diversity

Once in a while a small flock of evening grosbeaks honours us with a visit. They are very beautiful. The mourning doves are soft and round and oh-so-gentle. My favourite visitor is the cardinal, but he doesn't come very often. Perhaps he is too uppity to mingle with the common crowd. While the birds are still at it, a black squirrel passes by. Every morning at the same time he leaves his nest in our neighbour's tree and amiably visits with the birds for a while. Then he scurries off to whatever it is that keeps him occupied for most of the day.

Late in the afternoon he returns, always following the very same route. Sometimes he carries the spoils of the day with him, stopping to catch his breath every so often, half a frozen corncob between his teeth. When he has taken his provender half-way up the tree with remarkable ease and stashed it safely in his nest, he may come out again to quickly gather a twig or two and some grasses, apparently to plump his bed. Then he disappears for the night.

Meanwhile, the birds have come again to claim their supper. In time they too are off to their respective homes where soon they will huddle under the protective cover of darkness. They will be back in the morning, happily anticipating their nourishment.

They are a lively illustration of Matthew 6:26: "Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them." Then, unbidden, the next words come to mind: "Are you not much more valuable than they?" It seems like a good question to ponder for the day, the more so because the answer is comfortingly implied.

Alice Los lives in Inkerman, Ont.

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Church

Marian Van Til, page editor

Catholics asked to tell their stories

OTTAWA (CCCB) — "Our young people in high school want and need to know more about our Catholic roots in Canada," says Jonas Abromaitis, director of the youth portfolio of the National Office of Religious Education (NORE). To help meet this need, he is asking Canadian Catholics to participate in compiling a popular history of the Catholic community in Canada.

The office is particularly interested in compiling a book of first hand accounts of "some of the great and not so great moments in our history." Many of the pioneers of the Catholic Church, particularly in the North and the West, are still alive and have fascinating stories to tell.

As Abromaitis puts it, "The old-timers have stories to tell about how they helped build the local parishes or started an organization. Older members of religious orders have tremendous tales of 'how it used to be.' Some bishops were at Vatican II, and others have met with politicians seeking to make just laws. Some teachers can remember teaching catechism classes under impossible conditions. The list goes on and on.

Heritage affirmed

"The type of stories we are looking for usually start with phrases such as: 'The time I really knew I was part of the church was ...;' or 'I discovered that so and so was an unsung hero when ...;' or 'It was a sad day in my town when ...;' or 'Back in the early days ...!' In addition, there are letters, diaries, journal entries, or notebooks that will undoubtedly lead to interesting stories. People might tell us about turning points in their lives or the most difficult situations they have faced or something (or someone) that made a lasting impression on them," says Abromaitis. "It's a people history we would like to have, not just an accounting of dates and major events."

The stories will be used primarily as catechetical resources for young people at the high school level. "We want them to come to know our heroes, our pioneers, our funny times, our sad times, our celebrations," asserts Abromaitis. "It's their heritage, and the foundation on which they will build the future."

To complete the project "we are appealing to all members of the Canadian Catholic community, the young and the old, to contribute to this project," Abromaitis explains. "If someone feels they don't have a personal story to tell, they probably know someone else who does, and we hope they will get that someone to tell their story."

Formation of priests studied by bishops

OTTAWA (CCCB) — An international synod of bishops of the Roman Catholic Church will meet in Rome, October 1990, to study the training of priests around the world. The topic covers seminary preparation and ongoing studies and assistance for ordained priests.

In preparation for the synod, the Roman Catholic Church in Canada is involved in a consultation and study process with Canadian dioceses and national bodies working with priests. Most of the diocesan responses received so far have been the result of local consultation with priests and laity.

This study began last summer when the *lineamenta* or draft outline of the topic was sent to the Catholic bishops of the world by the synod's general secretariat in Rome. The initial replies to this from Canadian dioceses and groups were studied by the bishops last fall. The responses will be redrafted in light of the discussions and comments made at the meeting and then sent to the Vatican as the Canadian response to the *lineamenta*.

The synod is designed to be an advisory body to the Pope. It is he who calls the meeting, determines the topic for discussion, confirms the members or delegates who attend, and presides at the meetings either personally or through a representative.

The synod delegates form the Canadian synod preparation committee and assume responsibility for the further study of the topic in Canada between now and next September. Their work will include preparation of a study day at the 1990 plenary assembly of the Canadian Conference of Catholic Bishops during which they will raise points and issues they think Canada should contribute to the international synod.

The initial Canadian responses to the synod *lineamenta* call for a vision of church based on the Second Vatican Council and more oriented to the future rather than the more traditional approach taken in the first text. This would include stronger emphasis on co-responsibility, more openness to contemporary questions about priestly life such as the possibility of the ordination of married men, the priest's role as an integrated member of the community of the People of God who serves the community rather than simply exercising power over it, and a more positive attitude to the world and human culture than the *lineamenta* presents.

Martinair Holland

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Toronto School of Theology to co-sponsor spiritual direction program

BURNABY, B.C. (SI) — The Toronto School of Theology (TST) and the Shalom Institute, Vancouver, have announced the launching of an ecumenical training program for spiritual directors. To begin in April 1990, the 15-month program will be called the Toronto-Shalom Program in Spiritual Direction.

Organized on an extension basis, the program is intended for ordained and lay ministers who find themselves asked to give spiritual guidance to individuals and groups. It includes four phases: a preparatory period of reading and writing, an eight-day residency, 12 months of supervised study and practice, and a concluding residency.

Contemplation and social justice

The TST decision to co-sponsor was made just a few days before the Vancouver School of Theology decided to co-sponsor two further cycles of the Pacific Northwest Program in Spiritual Direction (PNPSD), on which the Toronto-Shalom Program is modelled. The focus of both programs is the integration of contemplative practice with a strong social-justice orientation.

The first cycle of the PNPSD included Canadians and Americans, ordained and lay persons, women and men, from the Anglican, Catholic, Methodist, Quaker and United Church communities. Designed for up to 30 participants, the 1990-91 programs will likely include the same range of participation and beyond.

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See pages 15-19 for Classified section

Milwaukee paper settles after firing pro-lifer

MILWAUKEE, Wis. (EP) — A lawsuit against the *Milwaukee Journal* by former newsroom secretary Diane Dew has been settled out of court. Dew was fired by the newspaper for taking part in pro-life demonstrations.

Dew, who was represented by the Rutherford Institute of Wisconsin, will receive an undisclosed amount for compensatory damages, and the Rutherford Institute will receive an undisclosed amount. The newspaper will also change its code of ethics to exempt workers who are not directly involved in newsroom activities.

Dew, an Evangelical Christian, came to the *Milwaukee Journal's* attention last March when the paper ran a feature story describing her plight as a homeless unwed mother and skilled typist. A month later she was hired by the paper as a secretarial assistant in the circulation department, and later moved to part-time work as a secretary in the city newsroom.

While working for the *Journal,* Dew participated in picketing of local abortion clinics, and wrote pro-life letters and editorials that were printed in newspapers, including the *New York Times.* On July 8 Dew's pro-life picketing came to the attention of a *Journal* reporter, and she was told by the paper's metropolitan editor that her activity violated the newspaper's code of ethics. Dew argued that her work did not involve "news gathering, writing, and editing," the areas to which the code applies. She refused to stop her pro-life involvement, and was fired.

The Rutherford Institute of Wisconsin and the Newspaper Guild filed discrimination complaints against the paper, and demonstrators accused the paper of hypocrisy, since its parent company and editor were both contributors to Planned Parenthood of Wisconsin. Editor Sig Gissler later acknowledged that the contributions were a mistake.

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Seventy-seven per cent chance

LAKELAND, Fla. (EP) — Tammy Bakker has hired an appeals lawyer to try to get her husband Jim out of prison. "Our lawyer felt we have a 77 per cent chance, praise the Lord," she told a church congregation in Florida. Tammy Bakker said her husband, who is serving a 45-year sentence for defrauding supporters of his PTL Ministry, wouldn't cheat anybody. "Jim walks in his own steps," she insisted. "He doesn't walk in the judge's steps. He doesn't walk in the government's steps. Who are we to say his steps were not supposed to walk through prison?"

Long wait

ISTANBUL, Turkey (EP) — The Greek Orthodox Church celebrated mass in December in a 16th century building that it restored after settling a long dispute with the Turkish government. The Turkish government had denied repeated requests to rebuild the structure, which was damaged by fire 48 years ago. The government noted that the Greek government had denied similar requests from the Turkish-Moslem community there. Permission was finally granted in 1987, after intervention from former U.S. President Jimmy Carter.

Buddhism and voodoo bedfellows?

PANAMA CITY, Panama (EP) — Panamanian strongman Manuel Noriega, who faces drug charges after the U.S. invasion toppled his military rule, was raised a Catholic, but converted to Buddhism in the mid-1970s. U.S. troops searching his residence found large quantities of cocaine and pornography. Soldiers storming a Noriega guest house narrowly missed capturing four Brazilian voodoo witches who performed rituals for Noriega's protection. The "witch house" contained 50 pounds of cocaine, a bucket of blood, and various voodoo artifacts.

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Features

Schrotenboer is still churchman for the world

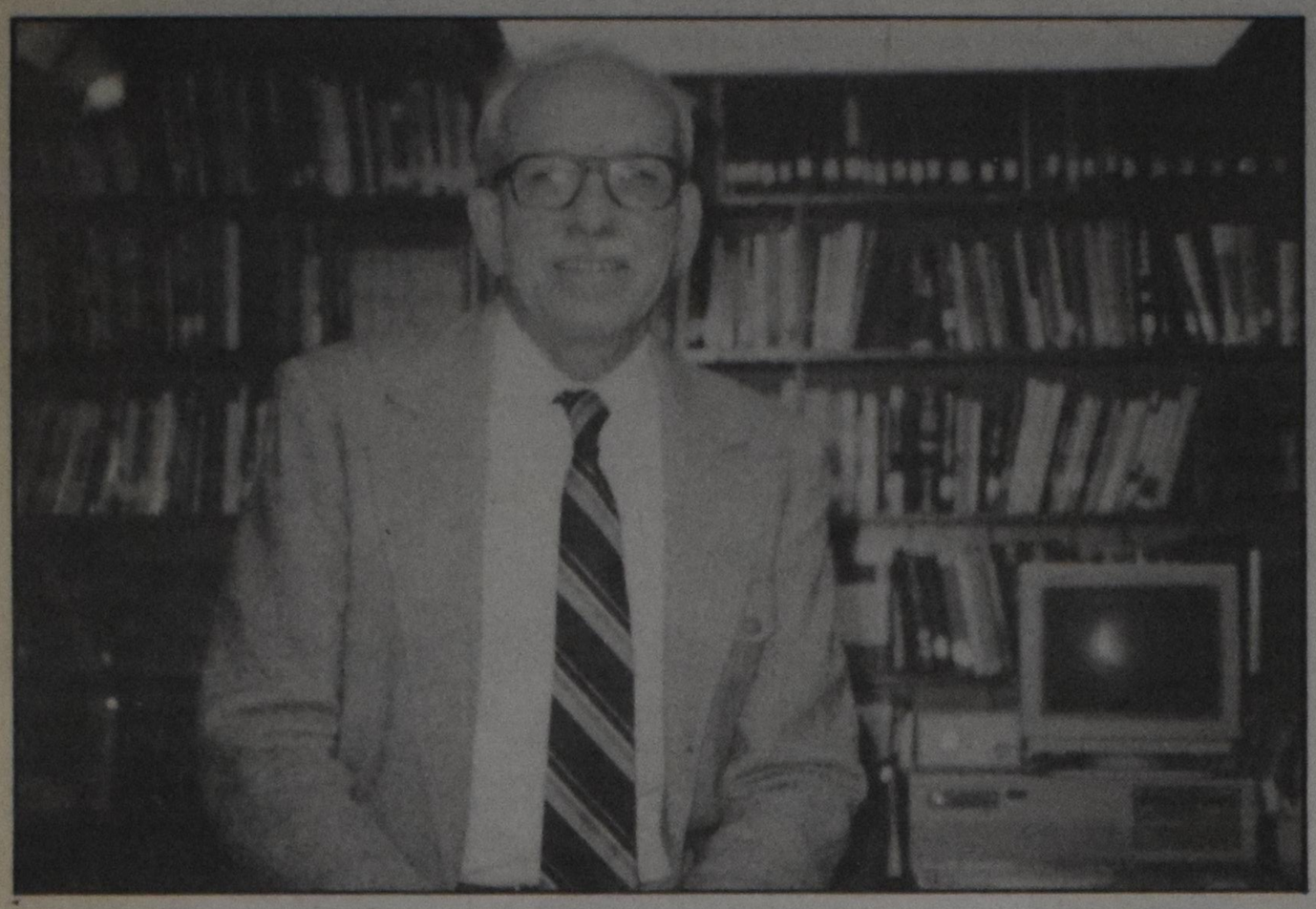

Photo: Robert VanderVennen

Paul Schrotenboer continues international service in his retirement.

Robert VanderVennen

Relaxing in his comfortable office in the lower level of his home in Grand Rapids, Mich., Dr. Paul Schrotenboer, 67, looks very much like the international church statesman that he is. He had agreed to reflect for *Calvinist Contact* on the state of the Reformed faith in the world, insight gained before his recent retirement from 25 years of leadership to the Reformed Ecumenical Synod (RES), now called Reformed Ecumenical Council (REC).

It was a pleasant surprise to hear Schrotenboer say that in his opinion "the Reformed faith is more alive in Canada today than anywhere else in the world." He is excited about the work of the Council of Christian Reformed Churches of Canada, headed by Rev. Arie Van Eek, and the diverse ministries of the parachurch Christian agencies started and maintained by Dutch Reformed people in Canada. The same people are also dynamically active in world relief, especially in the sponsorship of refugees, in which they are doing much more than their counterparts in the United States, says Schrotenboer.

Currently Schrotenboer is heartened by some developments in the Dutch Reformed Church of South Africa.

Five years ago that church's leaders were holding back progress toward abolishing apartheid, but now, he says, they are urging the church in a most hopeful direction.

The great challenge that is always with us, says Schrotenboer, is to hold firmly to our Reformed faith and worldview while at the same time sharing the faith with others. We must "cherish and scrutinize" our faith, he says, holding to our tradition while also testing it. In the past we have been better at cherishing than scrutinizing, he adds. He cites the original constitution of RES in the 1940s which contained the words "we have confessed and maintained ...." The revised 1988 constitution speaks more modestly of confessing and maintaining the Reformed faith as a goal towards which to work.

Paul Schrotenboer is now giving special attention to the secessionist history of the Dutch Reformed churches. He is editing a new book on catholicity and secession. He feels that the Christian Reformed Church has overplayed secession and downplayed unity. "We need a more critical view of our history," he says. He frets that the secession mentality stresses church over Kingdom vision, and denomination over world fellowship of Christians and their churches.

It is the pietistic heritage of the secession that has caused Christian schools in the U.S. to be predominantly concerned with preservation of the traditional faith, he says. The Institute for Christian Studies in Toronto has been a constructive influence in those schools, he says, by accenting the Kingdom vision of the Dutch heritage.

From farm to worldwide forum

Schrotenboer was born and grew up in the East Saugatuck area of rural, western Michigan. During the Depression of the 1930s Paul's father lost the farm he had bought during World War I, and with his family of six children (two had died from dysentery in one week) rented a farm to grow beans for the local canning factory. But the price of beans dropped from three cents a pound to one-and-a-half cents, and the price of eggs was one cent each. "We were a dilapidated family, the poorest of the poor," he recalls. But one of his older brothers finished high school, and Paul stayed in school through seminary, though he had to work his way through without financial help from his family. In 1934, at age 12, he worked 60 hours a week for 7.5 cents an hour.

After finishing Grade 10 at the local school, Schrotenboer went to the public high school in Holland, Michigan — he says that few from his church went to the Christian high school in those days. But that high school really challenged him, and it was there that he felt the call to the gospel ministry. He moved on to two years of study at Hope College (affiliated with the Reformed Church in America), two years at Calvin College and three years at Calvin Seminary. He then did evangelistic work for a year-and-a-half in Godwin Heights, a southern suburb of Grand Rapids.

A new world opened for Schrotenboer when he left his Dutch enclave for Philadelphia to undertake graduate study at Westminster Seminary. That was a tremendously broadening experience, he says. After two years he was pressed to serve for two years as field representative for Westminster, and he, his wife Bernice and son lived in a house trailer they took all over North America to raise funds, friends and students for Westminster. He says candidly that it was the only job he's held for which he felt unsuited. So he was delighted to receive a Fulbright grant to study theology at the Free University of Amsterdam.

Two years in Amsterdam opened up Dutch culture and the whole world of international theology and churches. It was as broadening in its own way as his move to Philadelphia where Westminster showed him the Presbyterian world. When he received his doctorate in March 1955, Schrotenboer felt called to pastor a Dutch immigrant church in Canada where there was a great need for bilingual leadership.

Eight years as pastor in Ontario, first in Ottawa and then in St. Catharines, gave him valuable Canadian experience. He was elected to the first board of the Association for Reformed Scientific Studies, which later became the Toronto-based Institute for Christian Studies (ICS). In 1963 he was delegated by the Christian Reformed Church to a meeting of the Reformed Ecumenical Synod. In 1964 he accepted an appointment as half-time general secretary of RES, with the rest of his time going to service as the first executive director of the ICS, a balancing act he kept up for three years before joining RES full-time.

Emphasizing oneness in Christ

It is refreshing to hear Paul Schrotenboer talk about the church in the world. He says that the primary commitment of every Christian should be to belong to Jesus Christ, and the secondary commitment is to be a member of a local congregation in a denomination. He says that we should be fundamentally at one with all who name the name of Jesus, with a specific and distinctive stand in the Reformed faith.

The most gratifying part of his recent ministry has been his service with the World Evangelical Fellowship (WEF). This is a worldwide fellowship of Christians who are members of some 60 national fellowships, including the Evangelical Fellowship of Canada and the National Association of Evangelicals in the U.S. That is a beautiful way to express our oneness with other believers, he says.

Another recent satisfaction has come from meetings between the RES and the Seventh Day Adventist Church. They have moved from sect to church, he feels, and thinks that contacts with RES have been helpful to them in that transition.

Paul Schrotenboer is very thankful that his wife Bernice has been a true partner in his ministry, even though his work has required worldwide travel averaging three months a year. "She urged me forward at every step," he says. She grew up in the same part of western Michigan that he did and holds a master's degree in classics from the University of Michigan. She has taught Latin at various Christian high schools and at Calvin College, and was principal of Hamilton District Christian High School for two-and-a-half years. They have been married for 43 years and have four children.

Schrotenboer is still working, though he notes he is not as busy as he used to be. Last month he and Bernice left for a 10-week stay in Florida where Paul is doing pastoral work at Faith Community CRC in Boynton Beach. Then in April he is scheduled to go to South Africa for two weeks.

Schrotenboer's major retirement activity is his new appointment as part-time executive secretary of the Association for the Promotion of Christian Higher Education. He succeeds Professor John Vander Stelt in this position. His challenge is to invigorate the association, which provides a worldwide network for institutions of Christian higher education and especially helps develop such schools in the poorer nations. Paul Schrotenboer brings to this position a legacy of the trust he has earned and his experience in serving the Church of Jesus Christ throughout the world.

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The school in the '90s

Reflecting God's reign (3)

Reinder J. Klein

The third of a series of articles on the Christian community in the '90s, in anticipation of the "Serving Christ in the Nineties" conference to be held at Muskoka Woods, southeast of Parry Sound, Ont., Feb. 26-28.

If in the past youngsters daydreamed in class about skipping rope, playing marbles and skinny dipping in the local swimming hole, imagine what they can dream about today, or later in the '90s! And yet, disturbingly, the proper question no longer appears to be *what* young people dream about, but whether they dream at all.

Vachel Lindsay's old poem "The Leaden-Eyed" (1912) has lost none of its relevance through the years:

Let not young souls be
smothered out before
They do quaint deeds and fully
flaunt their pride.
It is the world's one crime its
babes grow dull,
Its poor are oxe-like, limp and
leaden-eyed.
Not that they starve, but starve
so dreamlessly;
Not that they sow, but that they
seldom reap;
Not that they serve, but have no
gods to serve;
Not that they die, but that they
die like sheep.

In this complex and fascinating world, which we confess belongs to an endlessly more complex and fascinating God, are young, god-like souls still able and allowed to do quaint things and flaunt their insolent skills and insights? Do schools encourage them to revel in their youth? Do they allow kids to make mistakes, and urge them to "seize the day"? These are appropriate questions to ask as we contemplate how we as Reformed Christians may serve our Lord and each other in the '90s in the realm of education.

Idols of our time

The broad social context for education in the '90s will be the same for secular public schools as it is for the private Christian ones many of us support. The smugness of us North Americans will become even more insufferable now that the collectivist idol of communism has proved to be a decrepid monster that devoured itself.

Education, our system's handmaid, lies prostrate before the altar of THE ECONOMY and may soon be on it. Bloated commerce faculties can't keep pace with the demand for courses and space. "Practical" disciplines are wildly popular, their credits and degrees promising sure-fire tickets to financial security, prestige, promotion, SUCCESS. Yet according to Allan Bloom, author of *The Closing of the American Mind;* thinking itself is no longer in vogue.

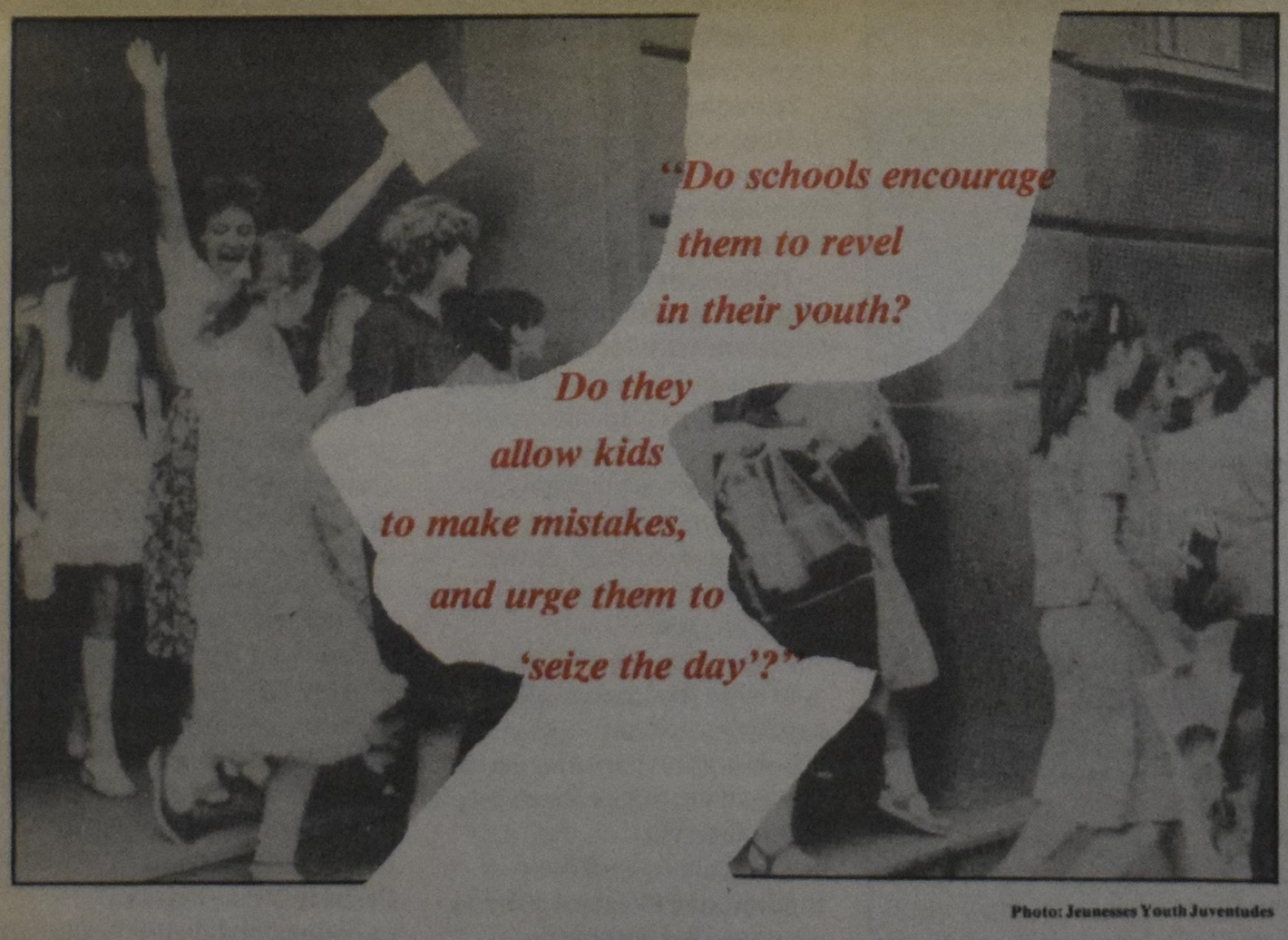


Photo: Jeunesses Youth Juventudes

Does Christian education also pay homage to the idols of our time, and can Christian institutions of learning also be accused of failing to stimulate independent thought, even original thought? What are the subjects most studied today by Reformed young men and women? What will they be in the '90s? Will our young adults prepare to serve Christ by including philosophy and theology, literature and the fine arts in their programs? Will there be room for such esoteric stuff?

Can Toronto's Institute for Christian Studies (ICS) look forward to a flood of new students in the next 10 years, and will most of those eager servers be graduates from Redeemer, The Kings and Calvin? Will most ICS students be North Americans, or will increasing proportions come from distant lands, our "own" sons and daughters opting for more lucrative studies? And will we help pay the formidable bill for Christian higher education?

And what about the other, more fundamental levels of education? Could it be that the Christian elementary and high schools Reformed children attend are more keen on graduating than on educating, more bent on evaluating, marking, comparing and criticizing than on John VanDyke's triumvirate of unfolding, enabling and guiding?

Education societies

Is it true that our Christian schools are so preoccupied with "excellence" and "high standards" that they have little room and less money for the so-called poor students? Must those slower ones forever go to public schools to get their vocational, their practical training? Are Christian schools mainly for the intellectual (and financial) elite? Will they be in the '90s?

What about all those youngsters of Christian parents who, for whatever reason, do not attend Christian schools? Is the Reformed vision not for them? Are these not covenant children, and is there not a communal responsibility connected with their formal instruction? Should, in the '90s, Christian School societies not consider becoming Christian *education* societies, with mandates that include services for *all* Reformed youths?

Education of the heart

Is it too crazy to ask if perhaps our educational systems, public and private, have become part and parcel of a subtle new collectivism dedicated to producing that paragon of blandness, the Democratic Personality, that functional but indifferent cog who'll respond to cruel injustice around him with the classic "It don't bother ME none."

Where do *we* locate the evil empire? And if we are citizens of a different Kingdom, where do our "civic duties" lie if not in matters of the heart? The Master wishes us to be peacemakers. Do Christian schools teach mediation skills? Are there courses in conflict resolution? Next to macro-economics and basket weaving, ought there perhaps be peacemaking 101?

How are we doing in teaching positive listening skills, listening not merely with the ear, but also with the eye, the nose, the hand? Everyone can listen *to* things. Do we teach how to listen also *for* things? Cries for help, for example, or for acceptance and companionship, for justice? Do we teach how to listen with the heart? Should we?

Most schools do a pretty fair job in developing the intellect, but how do they rate in nurturing emotions? Could there be too great a separation in academia between the intellectual, the emotional, the spiritual? The Bible tells us that if, within the Body of Christ, one member suffers, all suffer. We can relate to the image, for an ingrown toenail can render an entire body immobile; but do we show the young how the Body works in community? Do we teach sorrow sharing, or its prerequisite, a survey course in burden detection? Should we, in the '90s?

And so it goes. We need to ask who and what really sets the agenda for our schools, in which direction our program is headed, what the objectives of our endeavours *really* are. And if our Christian schools no longer seek to produce agents of transformation, if they no longer uphold and pass on that rich understanding of the scriptures that recognizes the sovereignty of Christ over *all* areas of life, then we should consider closing such schools. In the '90s we need to keep asking why we have Christian schools to begin with, and why we should continue to support them.

Unionize teachers

Within the Christian school system we also need to nurture with far greater care our primary resource: our teachers. It is a profound irony that we are all urged to support the Christian Labour Association of Canada, teachers included, but Christian teachers are not expected or allowed to unionize under the CLAC banner. Is a Christian union good only for truckers and such, not for Christian teachers? What powerful lesson do Christian school boards teach by steadfastly resisting the unionization of their staffs?

All of us know of grave injustice committed in the past by naive, narrow-minded and at times simply incompetent school boards. We also know of difficult situations being disastrously mishandled by teachers equally unprepared for and untrained in negotiating skills and contract matters. Why, then, could we not see to it that, in the '90s, we make use of the services of Christian experts in this area? Should our biases and ideologies undermine our common sense?

Education in the home

Finally, parents and students alike should pay a little more attention to Mark Twain's oft-quoted resolve not to let school interfere with his education. In the next decade, let's not expect so much from our schools and our teachers. Education is much broader and wider and deeper than the perforce limited services provided by schools. Events, attitudes and relationships within and around the home have a tremendously formative, and hence educative, influence on a child.

It's in our homes, within the context of our families, that much of the formation and nurture occurs of our children's personalities, their value systems, their material and moral priorities, their love or disdain for justice, their ability to feel deeply, think critically and plan responsibly.

In the final analysis the shape of education in the '90s will be determined by what, or who, lives and reigns in our hearts. There's no mystery here. We are called to a joyful, compassionate life of service. Success should be measured in those terms. If our schools, Christian and others — for public schools are most definitely also our responsibility — cannot be happy places where compassion informs the curriculum and kindness leavens the activities, then it would be better for us *not* to send our children to them.

May we together so serve Christ in the '90s that our children will not smother, but instead become more alive, more open and joyful, doing quaint deeds in the Kingdom.

Reinder Klein is a principal with the Cornerstone Consulting Group and lives in Woodbridge, Ont.

Is there hope for wandering covenant children? (5)

What can parents do after children leave?

Dick Farenhorst

Last week Dr. Farenhorst tried to answer the question "What can parents do before problems arise?" This week he asks what parents can do after children seem to leave the faith.

Parents can take comfort in the fact that God doesn't ask them to guarantee outcomes with their children. John White suggests our focus should be on being God-fearing, faithful parents rather than on attempting to raise successful children.

Indeed, it seems to me that if parents attempt to set as their goal raising successful children, whatever their definition of success may be — even a so-called Christian definition such as missionary or minister — not only will we experience much false guilt about our parenting if our children don't turn out that way, but we really will have a mistaken idea of what it means to be a Christian parent.

Similarly, if we attempt as our goal to raise children successfully, we'll probably end up being neurotic, perfectionistic parents and later experience false guilt when any expectations aren't achieved. To know that we can leave the outcome of our efforts with the Lord is a difficult, if ultimately reassuring thought.

It sounds elementary but needs to be said. We need to learn how to pray about our child. Last year when my boy was very sick I prayed very hard, I prayed believing that he would be healed. I prayed "Lord, it's not just my boy who's at stake here, your name's at stake." You see there were many young children, unbelieving children, on our street who were also starting to pray for my little guy. Nevertheless, I was wrong. You see, it was important for me to learn to trust in God rather than in any specific way he should work. Sometimes we can pray in faith expecting wrongly. Sometimes God doesn't give us what we ask for regardless of how much we ask in faith.

Furthermore, can we see prayer as a dialogue rather than as a monologue? To wait for God to respond to us, yes, over the months or over the years or even lifetimes. I remember sitting with an evangelical Christian one time, a therapist, and we were about to pray for some people we were seeing and as she went to pray she sat for all of three minutes, earth-quake time; it seemed like three hours before she said anything, simply waiting for God.

Nevertheless, it's extremely difficult whether we wait for God in our prayer or in our daily walk when our children's lives are in the balance.

To learn, as much as possible, as difficult as it is, to let God provide for each day and to live each day as it comes. This is very easy for an outsider to say and suggest and very hard to do when you know where your children are at. To the extent that we can do that, life becomes just a little bit more tolerable.

Find someone to share your pain with. It becomes very hard when you meet with people at church or after coffee talking with pride in their voice of the different accomplishments of their children and how they're doing when you feel nothing but shame about your own children. To be with others who have experienced what you experienced, to pray for each other's children, to share your fears and your pain together, is good.

To accept the forgiveness of God for our parenting mistakes and to believe we are, indeed, forgiven but at the same time to recognize that when children do end up living close to God it's not because of their parents' superior parenting but because of God's grace and that these parents must give up their right to boast about their children.

To be aware of the developmental stage of our children and especially of counterwill. The main thing that we need do here is to try to safeguard the relationship with our children. ("I can't make you nor will I try to make you love God, but I hope you can always feel free to talk to me about God or anything else that you'd like to.") In other words, to not let our insecurity and anxiety make us misdiagnose this dynamic and provoke more counterwill. To instead draw out the child and reflect their point of view ("Let me see if I understand how you see it ...").

Communicate, that is, listen to your children as you ask them about different things.

a) i) Their feelings about growing up at home, about us. Expect anger. It's sometimes only really hurt.

ii) Their feelings and thoughts about God.

b) As they talk, can we admit our shortcomings, our failures, to them?

c) Can we ask forgiveness — with no "buts." Unless our children can experience love, forgiveness from us, it's hard to believe in God's love and forgiveness. Reconciliation with God is very hard if there's none with parents. Again, all of this is predicated on the fact that difficulty with God may have been brought about by difficulties experienced in one's family of origin. In many cases, grant you, this may not at all be the case, that is, children may have experienced very good family situations and still not love their Lord.

d) Don't let their behaviour, yes, their sin, raise such a wall that rejection happens.

e) Communicate our experiences with God rather than all our prescriptions for how our children should be living. Rather than telling our children what they should or shouldn't do, share our experiences, our own struggles of faith, etc., with God. Someone may object here with this undue emphasis on experience. They may suggest that faith is much more than simply an experiential thing. Perhaps it's my bias as a therapist, but I, nevertheless, think that there's something absolutely, critically important regarding this experiential side of our faith. I think Paul Tournier says it rather nicely, "Experience has priority but not primacy. We first encounter God and Jesus and then come to know them through the Scriptures."

Dr. Farenhorst is director of Cascade Christian Counselling Association in Surrey, B.C.

Peter and Marja are IN

Dear P and M:

Some of my friends call themselves Christian feminists. Other friends think that's a contradiction in terms. They charge that all feminists are revolutionary, anti-family and pro-choice.

My feminist friends reply that it's possible to be a pro-life feminist who seeks the well-being of the family.

As a woman I tend to lean towards what my feminist friends say, but I do wonder sometimes. Do you think it's possible to be a Christian feminist?

Dear Feminist Leanings:

Christian feminists are persons who work for the equality of men and women on biblical grounds. This label can be worn by males as well as females.

They find their scriptural support in a creational passage such as Genesis 1:26, 27, which says, "In the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over fish ... birds ... and every living creature."

Further support for their approach to women's issues comes from redemptive passages such as Joel 2:28 (quoted by Peter in Acts 2 and applied to the New Testament church) and Galatians 3:28,

"And afterward I will pour out my spirit on all people. Your sons and daughters will prophesy .... Even on my servants, both men and women, I will pour out my Spirit in those days."

"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

Christian feminists, fueled by the movement towards freedom that one discovers in the Bible and following a Saviour who entrusted the gospel to women as well as men at his resurrection, advocate women's rights while celebrating and still respecting the differences between the sexes. Their ideals for every relationship between men and women are partnership, friendship, mutual respect, mutual submission, and equal access to positions of service in the Kingdom of God.

Like Calvinism, this is one "ism" which we do not need to view with suspicion. Christian feminism is pro-life, pro-family and pro-marriage. It is also pro-male and does not warrant the fearful response that it often generates in men, and in some women, too.

Dear P and M:

My children, grade school age, frequently get asked to their classmates' birthday parties. I'm very shocked at the kind of videos they watch together. Some of them contain violence, foul language and suggestive behaviour.

When I speak up about it my kids say I'm overreacting. I don't think I should keep them from going since they would get a lot of flak from their friends. I also don't think that I have the authority to tell other parents what to do. But I don't think my children, or any children, should see this kind of stuff.

Dear Should I Say Something:

It is within your realm of authority to be involved with what your children see. Our kids count on us to establish limits. In the peer pressure setting of a birthday party or sleepover they can't be expected to veto an inappropriate movie, especially when it appears to have parental approval. They need our input.

We've discovered that the kids invited to a party make a list of movies well in advance of the event. At this stage simply ask your child which movies they're hoping to see. Then give your advice and set your limits before their plans are finalized.

If you're still concerned about the proposed line-up, ask the birthday child's parents if they're aware of the unsuitability of a particular movie. A friendly, non-accusatory conversation between parents is not an infringement on people's rights. It's the way community works. Especially, it's the way Christian community works. After all, we have pledged to help each other raise our children to love and honour the Lord.

Often when children come home talking about an unsuitable film it's because the parents were ignorant of its contents. This means, of course, that you must be informed about current videos. Read the reviews. When others talk about a good movie, take note of it. As parents, get your heads together and help each other with suggestions and cautions. The PTA at your school could also be asked to address this issue.

A concern that is not addressed in your letter is the current trend towards passive parties. As parents we need to do more than provide movies as entertainment for our kids. Let's have a balance and include a variety of activities that will stimulate their imagination and release some creative energy.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

Education, religion and the courts

Gerald Vandezande

The discussion taking place on the pages of Calvinist Contact *on the matter of religion in the public schools, and whether or not Christian school supporters should intervene (Nov. 10, 17, Dec. 15, and Jan. 26) is much needed. It's important for us to consider how our Christian commitment functions in our legal, political and social actions.*

While re-reading some key historic decisions by provincial and federal courts, I was again struck by how deeply ideological/religious the judicial rationale and legal logic really are. The fundamental questions of life and death, authority and freedom, equality and justice keep coming up in one way or another. Integrity and truth are constantly at issue, for the lawyers' arguments and the judges' conclusions invariably reflect their particular interests and priorities as well as their diverse faith and value orientations and objectives.

Realizing that this unavoidable reality would also surface in the September 1989 Ontario Court of Appeal proceedings involving the constitutionality of religious education in the province's public schools, a number of spokespersons for evangelical denominations and Christian organizations, including the Evangelical Fellowship of Canada (EFC) and Citizens for Public Justice (CPJ), decided to form the Coalition for Religious Freedom in Education.

Along with the EFC, the coalition received permission from Chief Justice Howland to intervene as "friends of the court" to advance their own legal arguments with respect to the constitutionality of Regulation 262, Section 28 of Ontario's education act.

Religion in any school

This section of the act regulates religious exercises and religious education in public (elementary) and secondary schools. It should be read in the context of Section 10 of the act which stipulates that "the Minister may make regulations in respect of schools or classes established under this Act, or any predecessor of this Act, *and with respect to all other schools supported in whole or in part by public money*" (emphasis added).

It is no secret that senior advisors to the Minister of Education and key people in the three political parties have been examining various ways in which independent schools might be fully or partly funded, either within more broadly defined public school systems or directly (assuming that the Christian and other independent schools can reach agreement on the public justice conditions that should apply equally to all schools). This political reality plays an important role in my support of the coalition's legal intervention.

I was (and still am) convinced that church councils and school associations which recognize the comprehensive character of biblical faith should participate in such court proceedings. Thus, we can make our own contribution to the definition and role of religion in education and the application and interpretation of the education act and the Canadian Charter of Rights and Freedoms.

Important for independent schools

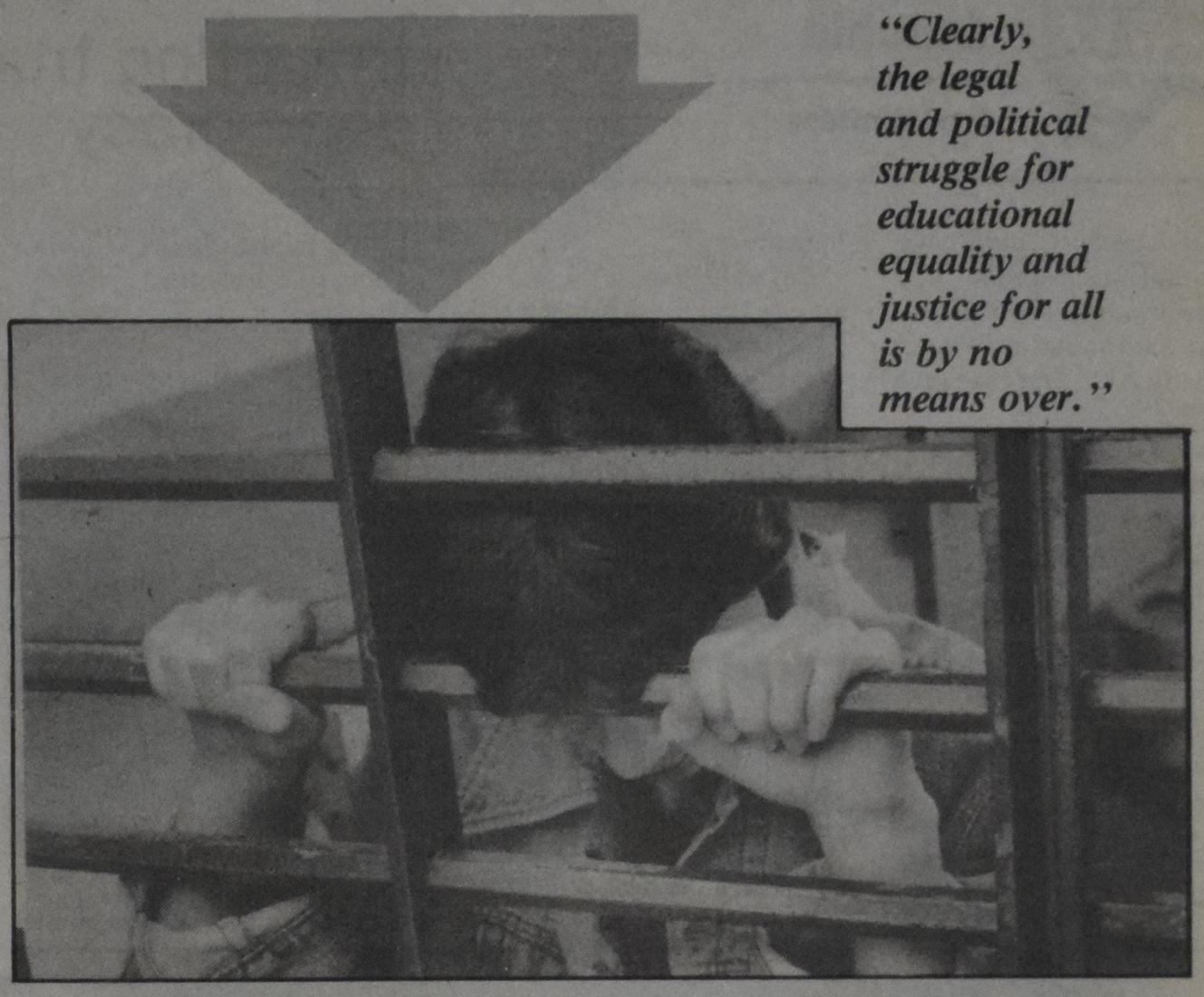
Furthermore, after discussions with government policy-makers at Queen's Park, it is my distinct impression that the Court of Appeal's forthcoming decision could have important implications for Christian, Jewish and other independent schools. Knowledgeable civil servants have volunteered that the Court of Appeal's reasons for decision will probably affect the Ontario government's view of "religious schools," including the rights of those affiliated with the Ontario Alliance of Christian Schools (OACS).

These experts' conclusions contradict the contention of some that Regulation 262, Section 28 will have no effect on the private schools. Other observers are also of the opinion that the court will probably disapprove of the Elgin County board of education's one-sided practice of the regulation, but that it may declare the regulation as such constitutionally valid — provided it is interpreted properly and used fairly.

Several constitutional lawyers claim that the end of this regulation could well spell the end of possible public funding for Christian and other religious schools. I certainly hope not, but time will tell.

Freedom of religion

Bearing these possibilities in mind, and the duty to present our own views, I still think the coalition was wise in taking the position "that the constitutional guarantee of freedom of conscience and religion in Section 2(a) of the Charter to hold and manifest (or not to hold) religious beliefs and values, without coercion or constraint by the government, does not constitutionally prohibit religious education in publicly funded schools."



"Clearly, the legal and political struggle for educational equality and justice for all is by no means over."

Photo: *Group*, The Youth Ministry Magazine

It will interest the reader to know that Chief Justice Dickson of the Supreme Court of Canada has determined in a landmark decision that freedom of religion and conscience (the Charter section that was at the centre of the debate in the Court of Appeal proceedings) protects not only the right to hold, declare openly and manifest religious belief by worship and practice or by teaching and dissemination, but also to be free from coercion and constraint by the state's restricting that practice or requiring adherence to the beliefs and practices of another faith.

Far-reaching consequences

Quotations from various court decisions could be cited to demonstrate just how basic the legal arguments are, and how far-reaching the political consequences can be, for the freedoms of education and religion throughout Canada. This would certainly be the case if the Ontario Court of Appeal were to declare the provision of religious education in publicly funded schools to be unconstitutional!

If that were to happen, then I really hope that either the Elgin County board of education or the Minister of Education, or both, will appeal such a negative ruling to the Supreme Court of Canada and that the coalition, the EFC *and* the OACS will *together* act as friends of the court in a positive attempt to safeguard the provision of religious education in all publicly funded schools, including Christian and Jewish schools.

We should keep in mind that if the Court of Appeal rules in the coalition's favour, we will still have to defend our legal position that public justice be done to *all* people and to *all* schools, for then the Canadian Civil Liberties Association is fully expected to appeal its case to the Supreme Court of Canada.

Struggle for justice

Clearly, the legal and political struggle for educational equality and justice for all is by no means over. The '90s promise to be a demanding and exciting decade, not only in the educational arena but also in other areas of life. It will be great to be alive!

I hope that all Christians will increasingly accept these critical challenges as new opportunities for Christian service.

Gerald Vandezande is the national public affairs director of Citizens for Public Justice and a co-founder of the Coalition for Religious Freedom in Education.

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Pensive Dutchie

Syrt Wolters

Public schools:

thwarting true democracy

Lately *Calvinist Contact* has run several articles about religion in public schools (by Adrian Guldemond and Paul Marshall). And some time ago, Harry Fernhout from Toronto's Institute for Christian Studies defended a kind of three-pronged public educational system, if I remember correctly.

What strikes me is that it is assumed that the government *does* have a responsibility regarding the place of religion in public schools. Marshall was right when he stated that by excluding specific religion from those schools one specific religion is introduced: secular humanism.

But while reading these articles I could not help but get frustrated. Are we Reformed Christians so soaked in the idea of public education that we no longer see that public education should not exist? Are we paying mere lip service to our conviction that education is the responsibility of parents — not only Christian parents, but *all* parents?

No parent nor any group of parents has the democratic right to demand that the government educate their children. That goes beyond the prerogative of any government. So as long as we do have public schools, Canada is not a true democracy. Public education is a violation of one of our basic democratic freedoms: freedom of religion. We confess (or don't we?) that all education is religious; neutral education is a myth.

Yet there are lots of Christians who prefer a public school over an independent, parentally-controlled school.

Big persuasion job

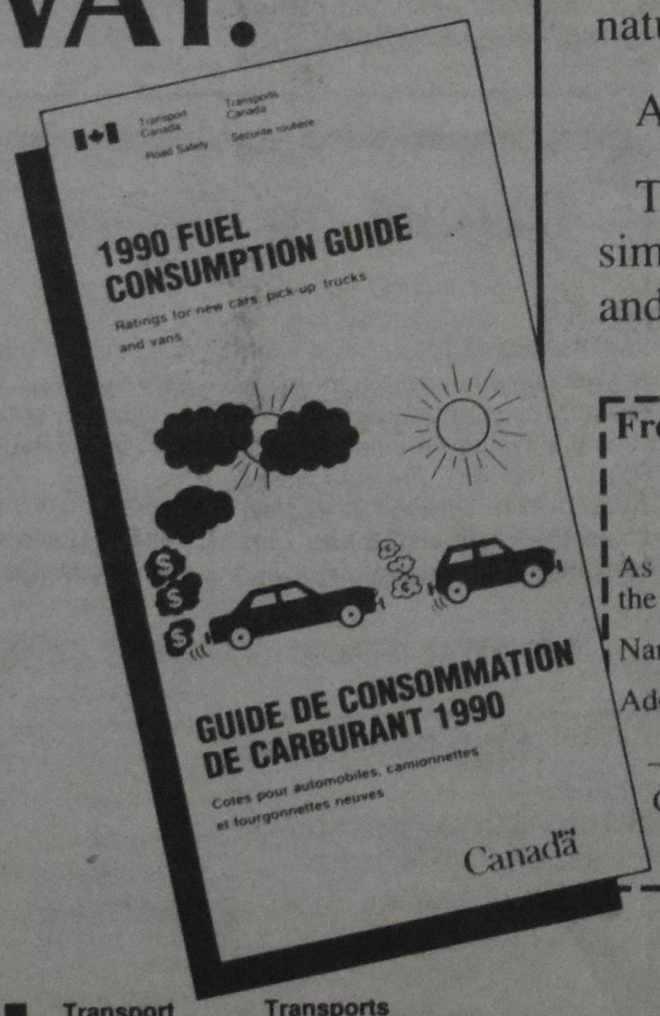
As a Christian community we have quite a job on our hands convincing our fellow citizens that public education is a violation of our democratic religious freedom. Rather than urging the government to fund our schools (partly or wholly), we should "live" what we preach: education is the parents' responsibility and not the government's. Even if the majority of the voters are in favour of public education, the elected government must have the guts to say: Sorry, but you cannot have government education: it would violate our true democracy!

Are we so soaked with secular thinking that we cannot even question the status quo in education? Let's spare ourselves the trouble of finding a solution for religion in public schools. If the government sets the standards for education, it must choose which religion should be the basis of the curriculum. But as soon as it does, it violates the rights of the people with another religion. To say: therefore, we will abolish all religion from the public school is choosing for the humanistic religion. Again: neutral education is a myth. It does not exist. It cannot exist. The Christian community should launch an all-out campaign to get this idea across!

Impossible? If we are committed to the command of the Lord that it is the parents' prerogative and duty to educate their children, there is no telling what the power of the Holy Spirit can and will do. We only have to be obedient.

Syrt Wolters is a retired barber who lives in Victoria, B.C.

A LITTLE EFFORT CAN TAKE YOU A LONG WAY.



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Ceausescu admired — at least by Nujoma

SOUTH AFRICA — Not everybody hated the tyrant of Romania, the late and unlamented comrade Nicolai Ceausescu. Among whatever admirers he had he could at least name the man now leading Namibia to independence, Swapo's Sam Nujoma.

After Ceausescu's re-election to the post of general secretary of the Romanian Communist Party, Mr. Nujoma sent a message reading: "Dear comrade general secretary, on the happy occasion of your unanimous re-election to the high office of the general secretary of the Romanian Communist Party by the XIV Party Congress I have the great pleasure and the great honour to convey to you, in the name of Swapo's central committee and the fighting and victorious people of Namibia, our most heartfelt congratulations together with wishes for new success and happiness.

"Your unanimous re-election during the party congress proves the faith and the firm confidence you and your proven and long-standing dynamic leadership enjoy among the broad masses of the people of Romania.

"Romania and Namibia are friends and our people are connected by a long-standing friendship founded in mutual respect. While you will continue to secure the leadership of the Romanian Communist Party I am convinced that our co-operation will intensify for the well-being of the states and the people of Namibia and Romania."

From The Citizen.

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OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
The $40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of $12.50 per column inch.

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

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Births

KEMPER:
"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." (Ps. 139:13, 14)
On Jan. 9, 1990, the Lord entrusted to us our sixth child

LISA MARIE

weighing 7 lbs. 5 oz. Proud parents are Ted and Liz Kemper. Proud grandparents are Mr. and Mrs. J. Bruining and Mr. and Mrs. J. Kemper. Special thanks to the delivery staff of Grimsby Memorial Hospital.
Home address: Ted and Liz Kemper, R.R.#2, St. Anns, ON L0R 1Y0.

Marriages

DEN OTTER-SCHREIBER:
With joy and thanksgiving to God, Jacob and Tieny Den Otter and Bertus and Alice Schreiber are happy to announce the forthcoming marriage of their children

JANE TERESA
and
DEREK BRIAN

This celebration of Christian love will take place, the Lord willing, on Feb. 24, 1990, at 2 p.m. in the First Chr. Ref. Church of Drayton, Ont., Pastor David Tigchelaar officiating.
Future address: #1-107 Chandler Dr., Kitchener, ON N2E 1G7.

Place your ad here

Marriages

FENNEMA-DEVRIES:
In the spirit of Christian joy, Mr. and Mrs. Ted Fennema of Mount Hope, Ont., are pleased to announce the marriage of their daughter

MONIQUE ALINA
to
JAMES FREDERICK

son of Mr. and Mrs. Harry DeVries of Dresden, Ont. The ceremony will take place, D.V., on Saturday, Feb. 24, 1990, at 3:30 p.m. in Immanuel Chr. Ref. Church, Hamilton, Ont., Rev. Jack Kerkhof officiating.
Future address: 62 Mount Albion Rd., Hamilton, ON L8K 5S6.

Birthday

VAN DYK-RENSEN:
With gratitude to God and with joy, we hope to celebrate the 80th birthday of our mother, grandmother and great-grandmother

JOHANNA VAN DYK-RENSEN

on Feb. 16, 1990.
An open house will be held on Saturday, Feb. 17, 1990, from 2-4 p.m. at Holland Christian Homes, 7900 McLaughlin Rd., Brampton, Ont. Best wishes only, please.
May the Lord continue to bless you, Mom!
With love,
George & Gerda Van Dyk
Bill and Nancy (Stephanie, Katelyn), John, Jim and Jennifer, Joanne and Derrick (Evan), Ingrid
Peter & Ebby Van Dyk
Peter-John and Renee, David and Sylvia, Stephen
Bill & Barbara Van Dyk
Kathleen and Rob, Jacqueline, Lisa
Ben & Tina Van Dyk
Vincent, Conrad
Bob & Hilda Van Dyk
Christopher, Anita, Anton, Suzanne
Mom's address is: 7900 McLaughlin Rd. S., C.T. 612, Brampton, ON L6V 3N2.

Anniversaries

"This is the day that the Lord has made; be glad in it."
On Feb. 22, 1990, we hope to do so as we celebrate the 40th wedding anniversary of our parents

HANK and REMMY KNOL
(nee Thijs)

Congratulations and love from:
Dick & Jean Risselada
Steven, Michael, Gregory, Bryan
Ron & Suzanne Knol
Jeffrey & Marjorie Knol
Lisa-Anne, Christopher
Bryan & Kathleen Knol
Julie
An open house will be held on Friday, Feb. 23, 1990, from 7:30-9:00 p.m., in the Dutch Canadian Club, 13312-142 St., Edmonton, Alta. No gifts please.
Home address: 15310 Rio Terrace Dr., Edmonton, AB T5R 5M5.

For Rent

For rent in St. Petersburg, Florida, housekeeping motel unit with pool and shuffleboard. $220 a week for two; $245 a week for four. Available March 1-8 and March 15-30, 1990. Phone (416) 957-2284 evenings.

Accommodations

Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.

Anniversaries

Congratulations to Ate and Hanne Heidbuurt (nee Huberts) on their 50th wedding anniversary.

Buitenpost (Fr.) Strathroy, Ont.
1940 February 15 1990
Then Moses said to him, "If your presence does not go with us, do not send us up from here." (Exodus 33:15)

ATE and HANNE HEIDBUURT
(nee Huberts)

hope to celebrate their 50th anniversary, the Lord willing. We would like to thank Christ for his sustaining love in their marriage and ask for his continued blessings in their lives.
Tjeerd (Jerry) & Lucy Heidbuurt — Drayton, Ont.
Arlene, Deborah and Bill, Lori
Berend (Ben) & Elsie Heidbuurt — Mount Elgin, Ont.
Arthur, Judith, Sylvia, Barbara, Dorothy, Alexander, Tammy
Anne (Allan) & Joanne Heidbuurt — Waterdown, Ont.
Jeffrey, Karen, Scott, Bradley
Aafke (Anne) & Lubbert Vander Laan — Regina, Sask.
Ruth, Michael, Katharine, Elizabeth
Ina (Ena) & Herman van Straten — Mount Brydges, Ont.
Herman
We invite you to celebrate with us their anniversary and the occasion of Hanne Heidbuurt's 80th birthday (April 4th) on Saturday, April 14, 1990 from 2-4 p.m. Open house at the Westmount Chr. Ref. Church, Strathroy, Ont.
Home address: 576 Dewan St., Strathroy, ON N7G 3C7.

For Sale

For sale: Lake Worth, Florida, Sunshine Village, Mobile 10x54. Comp. furn. Large lot, on canal. $7,000 U.S. funds. Phone (407) 439-5183.

The Bible and Islam
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How to relate the gospel relevantly to the Muslim heart and mind.
Write: The Back to God Hour
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Herdsman wanted on hog farm in the Barrie area. 150 sows, farrow to finish. Good wages. Please phone (705) 436-3412.

Obituaries

Groningen Brampton
The Neth. Ont.
On the Lord's Day, Jan. 7, 1990, the Lord took home to his eternal glory our dear father, grandfather and great-grandfather

HARRY ROELFSEMA

in his 86th year.
Beloved husband of Mary Roelfsema (nee Schuurman)
Dear father of:
Jannie & Rienk Folkerts
Joanne & Klaas Koenes
Gerda & Ken De Haan
Neil & Nettie Roelfsema
16 grandchildren and 11 great-grandchildren.
Memorial services were held at Holland Christian Homes, Brampton, Ont., Jan. 10, 1990, with Rev. P. Van Egmond officiating.
Interment at York Cemetery, North York, Ont.
Home address: H108-7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.

On Dec. 31, 1989, the Lord claimed our dear father

LAMMERT VAN DYK

in his 77th year.
Predeceased by his wife Betsy (nee Horlings) Van Dyk.
Rita & Bill Wybenga — Brampton, Ont.
John & Lorene Van Dyk — Peterborough, Ont.
Harry & Tracey Van Dyk — Toronto, Ont.
Survived by his brother Randy of Guelph, Ont., and sister Sien of the Netherlands.
May we, his family, find comfort in the words of Psalm 103 as he did.
Funeral services were held Jan. 3, 1990, at the Kay Funeral Home Chapel in Peterborough, Ont., Rev. James Poelman of Cephas Chr. Ref. Church, Peterborough, Ont., officiating.

Obituaries continued on page 16

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Real Estate

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35,000 CHICKEN BROILERS, 50 acres land, 3 barns, one nearly new. 4 br. home, ideally located close to Hamilton. Excellent financing. Call Keith.
5,000 BROILER BREEDERS, 122 acres of land. Very good home. Brantford area. Call Keith.
20,000 PRODUCTION CAGE LAYERS, nearly new barns. Fully automated plus extra barn for pullets or broilers. 3 br. home. Grimsby area. Must be sold. Low downpayment. Will consider all reasonable offers. Keith.
100 ACRES CASH CROP LAND, 14 room stone house. Large barns suitable for horses. Brantford area. Vendor will hold first mortgage with reasonable downpayment. Keith.
LOOKING FOR QUOTA ONLY? Give us a call! We usually know of turkey, chicken broiler, or egg quota that is available. Keith.
240 SOW FARROW TO FINISH OPERATION, Western Ont., on 100 acres, very modern barns with 21,000 sq. ft. Liquid manure system, slatted floors, fully automated, feeding in grower and finishing rooms. Farm has excellent health status. 4 br. farm home. First time offered for sale. Call Jack.
200 SOW FARROW TO WEANER: 200 acres of land, modern barns with 15,000 sq. ft. Liquid manure system, automatic standby power and excellent working conditions, 4 br. farm residence in Western Ontario. Call Jack.
The above properties are only a partial list of the many farms we have available.
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Keith Miller, Broker
res. (416) 774-4077
Jack Huitema, Sales rep.
res. (416) 774-8291

Help Wanted

WHO WILL VOLUNTEER?
The CRC Archives needs translators to turn its collection of 4,000 Dutch Immigrant Letters into an English language source. While it remains in Dutch, it will be foreign to our children and grandchildren. With many hands, this task can be accomplished with relative ease. Please contact us and assist us in this significant project. Send your response to: CRC Archives, Calvin College and Seminary Library, 3207 Burton St. S.E., Grand Rapids, MI 49546.

Van Eck Greenhouses, Waterdown, Ont., has an opening for a person for approximately four months to help with general greenhouse work. Starting time mid-February. Please call Jack Van Eck at (416) 689-5100.

Mature woman needed, capable of looking after elderly lady confined to wheelchair. Must be caring and willing to perform basic household duties. Live in or out. Small two-bedroom apt. Location: Holland Christian Homes, Brampton, Ont. Please phone Joe Schuringa: daytime (416) 745-0303, evenings (416) 741-0583.

Classified

Obituaries

Tribute to JOHANNA SIKMA DE JONG at the occasion of her funeral January 10, 1990

Johanna Sikma De Jong was born to Gerk and Janke Sikma on August 7, 1936, in Oisterwijk, Noord Brabant, Holland. She was the youngest of eight children.

She immigrated to Canada in April 1955, stayed for a few months in Brockville, Ont., and then went on to the Holland Marsh. There she met Siebe De Jong. Love blossomed quickly and within two-and-a-half months, on November 23, 1956, Jopie and Siebe were married. The Lord blessed them with five children: Harvey, Judith, Yolanda, Gordon and Grant.

Jopie had grown up in a Christian home. She had a godly mother who had taught her about the Lord. But the time had to come, and did, when Jopie yielded her whole life to the Lordship of Jesus Christ — when she received his wonderful gift of salvation and hope of eternal life with him in glory.

This is cause for us to celebrate today, even though this occasion is for us very sad. Jopie is now with Jesus. I would like to paraphrase and personalize a few verses from II Timothy 4:

The time has come for Jopie's departure. She has fought the good fight, she has finished her race, she has kept the faith. Now there is in store for Jopie the crown of righteousness, which the Lord, the righteous Judge, will award to her on that day, and not only to Jopie but also to all of us who long for his appearing.

The most important words that can be said about Jopie Sikma De Jong: she loved the Lord; she was one of his. Everything Jopie did was for the purpose of honouring the Lord and encouraging others to yield their lives to him also. Jopie had a burden for people who did not know Jesus and for people who were being deceived.

Very recently she had been watching a TV program which seemed to be very good. It was a story about a woman with an affliction who was very bitter. Through a series of events at Christmas time, this woman had a change of heart and was healed. It was all so beautiful, Jopie told me. But when the program ended and she saw the credits showing that it was produced and presented by a para-church organization which does not honour Jesus Christ as Lord of all, Jopie's heart cried out. With tears and anguish she began to pray for all the people who had watched the program and might be deceived and misled from the truth which is in the Word of God. Jopie wept again as she told us about it.

When Jopie was taken to Newmarket Hospital on Jan. 3, she remained on a bed in the hall for a day because of crowded conditions. Nearby was another bed where a woman lay dying as a result of her alcoholism. In the evening, after blood tests had shown that Jopie had acute leukemia, she was to be taken to Sunnybrook Hospital. It was very difficult for her to walk, she was so weak.

On the way out the door she suddenly stopped, turned around and said to Siebe, "I have to go back. I have to say something to that lady." Jopie walked back to the woman, and raising her finger as she always did to make a point, she said, "I have something hard to go through. I have leukemia. But I have Jesus so I will be fine. But you are going through something you brought upon yourself. You need Jesus too. You need to ask him into your heart; he will be everything you need." Then Jopie was ready to go to Sunnybrook Hospital.

It was difficult for Jopie to speak due to pain and medications. She was very weak and could not pick up the phone. When loved ones were reading the Bible or praying with her she could affirm with an Amen. On Friday evening when her brother phoned from a distance, she was able to pick up the phone and say to him, "I am going to the Lord."

Jopie had a personality that touched lives in a special way. All of us who knew her, when hearing of her death, were reminded afresh what she meant to our lives. Jopie was a vibrant person. She had a delightful sense of humour and of the ridiculous. Whether two people or many people were together, if Jopie was there, there was fun, amusement and laughter. We can all remember many times when something Jopie blurted out had us all roaring with laughter.

Jopie was never in slow motion. Fast working, fast moving, resulting in many broken dishes and in birthday cakes being carried proudly into the room and then dropped upside down on the floor. This happened yet on New Year's Eve.

Romans 12:13 says: Practise hospitality. I Peter 4:9 says: Offer hospitality to one another without grumbling. Jopie did. Everyone was welcome anytime. How many have been blessed by a bowl of soup at Jopie's table! A place to stay for those in need, short term, long term — Jopie's heart and home were always open.

Again we must remember Jopie's deep love for her Lord. Always growing and stretching, holding tight in times of trouble and heartache, praising him in all circumstances. Her desire was to become more like Jesus Christ. When we now talk about what Jopie has meant to us, only one thing would make her truly happy to hear us say, "Jopie touched my life with the love of Jesus."

Anita Sikma

Obituaries

On Sunday, Jan. 7, 1990, the Lord took home suddenly our precious wife, mother and grandmother

JOHANNA DE JONG
(nee Sikma)

in her 54th year.
Beloved wife of Siebe DeJong of Holland Marsh, Ont.
Beloved mother and grandmother of:
Harvey & Trudy De Jong — Burlington, Ont.
Justin, Jodi
Judy & Harry Dekker — Holland Marsh, Ont.
Nathan, Lauron
Yolanda & Brian Hughes — Reading, PA
Rebecca, Brittany
Gord De Jong & Karen Brooks (fiancee) — Waterdown, Ont.
Grant De Jong — Holland Marsh, Ont.

"Behold the tabernacle of God is with men, and He will dwell with them and they shall be his people, and God himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying, and there shall be no more pain, for the former things have passed away. Then He who sat on the throne said, 'Behold I make all things new.'" (Rev. 21:3a-5a)

Correspondence address: R.R.#2, Newmarket, ON L3Y 4V9.

Teachers

CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a definite opening at the **Grade 7** level, beginning September 1990. Applications are also welcomed for possible openings at all levels, starting September 1990. Send complete resume to: P. VanDyken, principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3.

CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.

FRUITLAND, Ont.: John Knox Memorial Christian School has several teaching positions open for the 1990-91 school year. Sixty per cent special education teacher. Forty per cent music teacher. Full-time classroom teacher at the junior intermediate level. Address all inquiries and applications to: Mr. Julius de Jager, Principal, 795 Hwy. 8, Fruitland, ON L0R 1L0. Tel. (416) 643-2460.

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, is in need of a part-time teacher (50 per cent) for **Grade 7 and 8** commencing March 1990. Send inquiries and/or applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 836-6507 (home) or (519) 824-8860 (school).

OTTAWA, Ont.: Ottawa Christian School invites applications from suitably qualified teachers for the 1990/91 school year. Vacancies are anticipated in the **Senior Elementary** grades. Please send application or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Or phone (613) 722-5836.

Teachers

RENFREW, Ont.: Renfrew Christian School is in need of a **teaching principal** beginning September 1990. Please contact Hank Schaly, principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.

SARNIA, Ont.: Lambton Christian High School has an opening in **French** effective September 1990. Please address inquiries or applications to: W. Drost, principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.

SARNIA, Ont.: Sarnia Christian School invites applications for a teaching position in the **primary** or **junior** grades. There may be other possible openings as well. Send complete resume to: P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 383-7750.

VANCOUVER, B.C.: Vancouver Christian School is expecting openings in the **primary** and **intermediate** grades for the 1990/1991 school year. Computer education experience would be an asset. One intermediate position has the potential of developing into an administrative position as we begin to develop a Junior High program. We expect to begin our Grade 8 class in the 1991/92 school year. Interested applicants should submit resumes to: Ron Donkersloot, Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6. Inquiries please call (604) 435-3113.

WELLANDPORT, Ont.: Wellandport Christian School invites applications for an opening in the **junior division** commencing September 1990. Direct letters of inquiry to: W. Thies, Wellandport Christian School, Wellandport, ON L0R 2J0. Phone (416) 386-6272.

WYOMING, Ont.: John Knox Christian School will require two teachers in the **Primary-Junior** division for the 1990-91 school year. Send your inquiries or applications to: Mr. William Hordyk, Principal, P.O. Box 81, Wyoming, ON N0N 1T0. Or call (519) 845-3112.

Help Wanted

Organist and Choir Director required (effective September 1, 1990). Application or inquiry may be made in writing to: Organist Search Committee, Chalmers Presbyterian Church, 200 Mountain Park Ave., Hamilton, ON L8V 1A2. Interviews commence after February 15.

Full or part-time help wanted for greenhouse work in the Niagara Peninsula. Please call (416) 892-3657 or 892-3285.

Wanted: person to work on large row crop farm in southern Alberta, must have farm experience, must have references. Housing available. Phone (403) 345-4200 or write Box 1314 Coaldale, AB T0K 0L0.

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

Teachers

AGASSIZ, B.C.: Agassiz Christian School requires a **primary** teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grades 6/7** combination for the 1990/1991 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach **French** is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to:
Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

Teachers

BURLINGTON, Ont.: Trinity Christian School, an interdenominational elementary school, invites applications for a **teaching vice-principal** and an **intermediate teacher** for the 1990/91 school year. Address all inquiries to Mr. Henry Zondervan, principal, at: Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone (416) 634-3052.

PETERBOROUGH, Ont.: Rhema Christian School is a vital and growing non-denominational school established to serve the Christian community in the Peterborough area. As a result of increased enrolment, the education committee solicits applications for a teaching position in **Grade 3** and possibly **Grade 7/8** for September 1990. Please send resume and request for application forms to: Mr. Ray Hendriks, Principal, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8. Or phone (705) 743-1400.

Teachers

LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: **Social Studies, English, French, Math, Science, and Religious Studies.** Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.

DUNCAN, B.C.: Duncan Christian School invites applications for a possible vacancy at the intermediate level, commencing September 1990. Please send letter of application and resume to: Mrs. J.M. Spyksma, c/o Duncan Christian School, P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341.

Classified

Real Estate	Help Wanted	Help Wanted	Help Wanted	Help Wanted

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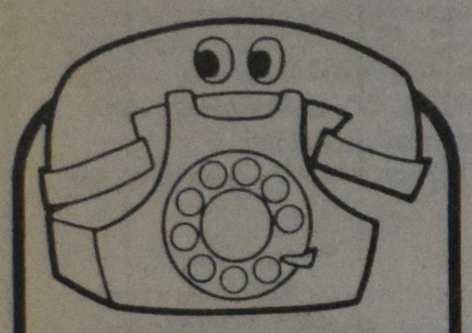
Miscellaneous



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FACULTY OPENINGS
Calvin College

The college is seeking applications for possible openings beginning September 1990 in the following departments:

Academic Support Program
Chinese
Communication
Economics and Business
Education
Engineering
English
French
History
Mathematics and Computer Science
Nursing
Philosophy
Psychology
Religion and Theology
Social Work
Spanish

Some departments have tenure track positions and some have temporary positions to replace people on leaves.

Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested person or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton St. SE, Grand Rapids, Michigan
USA 49546

Calvin College is an equal opportunity employer.

Horticultural Technician

Nursery wholesaler, producing container-grown evergreens and flowering shrubs, have immediate openings. We are a young, aggressive, expanding nursery looking for person(s) who have experience in agriculture or horticulture.

Duties include shipping, nursery production, propagation, etc. The person(s) must be dedicated, self-motivated and willing to take on responsibilities. Full-time employment and an opportunity to work into a management position. We offer excellent wages commensurate with experience and a complete group insurance package. Please send detailed resume with expected wage to:

Willowbrook Nurseries Inc.
1000 Balfour St., Fenwick, ON
L0S 1C0

Director of Fund Development

An opportunity for a Fund Development Director is available with The Good Samaritan Society, a Lutheran voluntary health and social service organization, to establish and maintain a fund development/public relations department. Responsibilities will include creation of operational, capital and endowment funding programs to support new initiatives and non-government-funded projects. Applicants should have demonstrated experience and a proven track record. For additional information or application please address your written communication to:

The President, The Good Samaritan Society
Box 8190, Edmonton, AB T6H 5A2
by March 1, 1990.

Estimator

General Contractor requires estimator/project co-ordinator with some drafting experience for commercial and institutional building projects. Please send resume to:

Graceview Enterprises Inc.
R.R. #1, Belmont, ON N0L 1B0
Attention: Harry Van Gurp
Phone (519) 269-3939

Due to continued growth

The World Home Bible League

has immediate openings for:

A. Receptionist/Order desk clerk
- pleasant telephone manner
- some typing skills
- some computer knowledge

B. Executive Secretary
- excellent typing skills
- independent work habits
- computer knowledge helpful

For complete information, call or write:
Mr. John Schuurman
World Home Bible League
P.O. Box 524, Station "A", Weston, ON M9N 3N3
Tel. (416) 741-2140 or Fax (416) 741-8673

Director of youth and evangelism

Maranatha Christian Reformed Church of Bowmanville, Ont., is searching for a committed Christian, energetic and out-going, to work with and provide leadership for our youth, and help develop and co-ordinate our evangelism programs. This is a new position. If you are qualified and gifted in this area, please send your resume and/or inquiries to:

Search Committee, Maranatha CRC
c/o Mr. R. Bot
R.R. 1, Kendal, ON L0A 1E0
(416) 983-5816

Immanuel Day Care Centre

requires an E.C.E. graduate immediately. Persons interested in this position should forward their resume to:

Immanuel Day Care Centre
25 Channel Nine Court, Agincourt, ON M1S 4B5
Attention: Mrs. H.A. Meininger

Teachers	Teachers

Abbotsford Christian Schools

Abbotsford Christian Schools
Elementary Principal

The Abbotsford Christian School Board seeks to appoint its second **elementary principal** for the 1990-91 school year. The successful candidate would initially serve as an assistant principal during this one transitional year while our second elementary campus is being constructed. Our student/staff population would then be divided into two elementary schools of approximately 275 students each.

During the 1990-91 school year Abbotsford Christian Elementary School will remain one large school of 525 students K-7. It is anticipated that our second elementary campus will be completed by September 1991.

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Christian Elementary School
Box 175, Abbotsford, BC V2S 4N8
(604) 859-5167

Classified

Teachers	Teachers	Teachers	Teachers	Miscellaneous

Providing Christian education for 750 of God's children in the heart of the beautiful Fraser Valley, Abbotsford Christian Schools invite applications from teachers certifiable in B.C. for the following openings for September, 1990:

ELEMENTARY CAMPUS
- Administration — Principalship — for second elementary school (see separate ad)
- Primary — Kindergarten (full-time) Grades 1, 3
- Intermediate — Grade 4, 5, 6
- Learning Assistance (full-time)
- Music (part-time)
- French (part-time)

SECONDARY CAMPUS
Possible openings in combination of:
1½ positions with combination of Art (½ time), English 9, Bible 9, General Math 9, General English 10 and French 8.

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Christian Elementary
Box 175,
Abbotsford, BC V2S 4N8
(604) 859-5167

or

Dwight Moodie, Principal
Abbotsford Christian Secondary
Box 157,
Abbotsford, BC V2S 4N8
(604) 859-5528

Administrator/Principal

John Knox Christian School of Woodstock, Ont., invites applications for an **Administrator/Principal** position for the 1990 to 1991 school year. We are searching for an individual who is committed to a biblical, Reformed theology and educational perspective. Experience will be regarded as an asset. A profile is available upon request. Please send inquiries to:

SEARCH COMMITTEE
c/o John Knox Christian School
800 Juliana Dr., P.O. Box 243
Woodstock, ON N4S 7W8

Applications will be accepted until **January 31, 1990.** Contact Andy Luth at the following telephone number: (519) 424-9316.

Teaching Principal

Emmanuel Christian Academy, a member of the Ontario Alliance of Christian Schools, has an opening for a Teaching Principal commencing with the 1990/91 school year. The position allows for 50 per cent administration time. Please send letter of application and resume to:

Principal
Emmanuel Christian Academy
P.O. Box 220, Cottam, ON
Phone (519) 839-4874

Teaching Principal/Administrator

Maple Ridge, B.C.

Haney Pitt Meadows Christian Elementary School (about 160 students in K-7) expects an opening for Principal/Administrator for the 1990/91 school year. We are situated about 25 miles from Vancouver in the Fraser Valley. Interested applicants please submit resume to:

Mr. Al DeJong, President
20915-132 Ave., Maple Ridge, BC V2X 7E7
or call (604) 465-4286

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

92 Glancaster Road
RR#1, Ancaster, Ontario
L9G 3K9

invites applications for the position of

Principal

effective July/August 1990

The applicant must be an experienced Christian educator, able to guide a Secondary School staff of 30 and a student body of 300 (and growing) into this new decade, with a vision of utilizing our modern facilities for the greatest benefit to our students and to the Glory of God.

Please reply by **February 15** to:
W. (Bill) Huinink, Chairman of the Board
479 Karen Dr., Burlington, ON L7R 3J2
Tel. (416) 333-3366 or Fax (416) 333-6849

Edmonton Christian Schools teaching positions

Est. 1949

Applications are now being accepted by the Edmonton Society for Christian Education for the 1990/91 school year. Interested parties are invited to apply for possible openings in all divisions.
Applicants should be able to articulate a Christian philosophy of education and be able to meet Alberta certification requirements.

Please address all inquiries to:
Mr. P.C. Prinsen
13470 Fort Rd., Edmonton, AB T5A 1C5
Tel. (403) 475-2818

Christian Farmers Federation of Alberta
invites applications for half-time position

Editor/Writer

The Federation is adding a one-half time position to its current staff of 2½ full-time personnel. The position is permanent and salaried. Work will include some of: editing the CFFA newsletter and *Earthkeeping* magazine, research and policy development, and some office administration.

Qualifications: commitment to Federation goals and purposes; proven ability to write clearly; journalistic and editing skills; computer and publishing ability; experience in agriculture an asset.

Salary for half-time position commensurate with experience and CFFA's salary grid. Possibility for full-time position within year. Job description available.

Please submit letter of application, resume, references and writing samples by March 1, 1990, to **CFFA, Paul Eastwood, 10766-97 St., Edmonton, AB T5H 2M1, (403) 428-6981.**

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Church news

Christian Reformed Church

Called
— to First, Red Deer, Alta., Rev. William C. Tuininga of First, New Westminster, B.C.

Place your ad here!

Events

Frisians take note!

125 jaar
vereniging voor protestants christelijk basisonderwijs bergum

Reunion

125 years of Christian education in Bergum Celebrations will take place: **Saturday, May 19, 1990.** Those interested in a reunion can register with the anniversary committee, by sending their name and address and by sending a cheque in the amount of 25 guilders per person (includes lunch) to:

Jubileumcommissie P.C.B.O.
Bankrekening 5808 39 125 van de ANB in Bergum
Postgiro van de ANB: 804177

After sending your payment, you will receive confirmation in the form of a tentative program.
For information contact: **Mrs. A. v.d. Bij, Groustins 31, 9251 PD Bergum, the Neth. Tel.: 011-31-5116-2794.**

If you know other people in your vicinity who come from Bergum, Fr., please pass on this information. Maybe you can promote this event in Canada in some way.

The Anniversary Committee

Calendar of Events

Feb. 3	RCBPO Chatham Chapter breakfast meeting. For info. call Ed Schiestel at (519) 354-8718.		**Falls,** Ont. Speakers: Dr. Harold Lindsell and Dr. John Redekop. For info. call (416) 524-1203.
Feb. 9	"German Baroque & Beyond," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring organist Christiaan Teeuwsen and the Redeemer College Choir. At 8 p.m., Redeemer College, **Ancaster,** Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.	**Apr. 13**	"Passion Concert," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring organist Christiaan Teeuwsen and the Redeemer College Choir. At 8 p.m., at Redeemer College, **Ancaster,** Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.
Feb. 13	RCBPO Belleville Chapter breakfast meeting. For info. call (613) 969-8495.	**Apr. 21**	Reunion "Bataljon Friesland" in **Leeuwarden,** the Neth. For info. contact Ale Wiersma, Bovermanstraat 31, 9291 HB, Kollum, the Neth. In Canada call John De Vries at (416) 935-8266 (after Feb. 6).
Feb. 15	RCBPO Hamilton Chapter breakfast meeting. For info. call (416) 524-1203.	**Apr. 28**	CLAC's 36th National Convention at the Cambridge Motor Hotel, 600 Dixon Rd., Rexdale (**Toronto**), Ont. Keynote speaker: Edward E. Erickson Jr. on "Going Public in Faith." For info. call (416) 670-7383.
Mar. 21	RCBPO Oshawa Chapter breakfast meeting. For info. call Ann Dekker or Henry Meinema.	**June 23-24**	Celebration of 40th anniversary of the Chr. Ref. Church, **Essex,** Ont. For info. call (519) 776-5161.
Mar. 24	Organ recital by John W. Vandertuin at 7:30 p.m., James St. Baptist Church, **Hamilton,** Ont.		
Mar. 29	CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (day) or 338-3214 (p.m.).		
Apr. 3-4	RCBPO Sixth Annual Convention, **Niagara**		

Look for our Valentine issue for next week!

Open house for Mrs. Diane Vegter

With thanks to God we are commemorating her 25 years of teaching at Timothy Christian School in Barrie. All past and present students, parents and friends are welcome.
Date: Wednesday, Feb. 21, 1990
Time: 8:00 - 9:30 p.m.
Place: Timothy Christian School, 49 Ferris Lane, Barrie, Ont.

Classis Quinte

All men who study or wish to study to become ordained ministers in the Christian Reformed Church and who need financial assistance must apply before **March 1, 1990,** to:

R. Wagter
86 Westmorland Rd., Kingston, ON K7M 1J7

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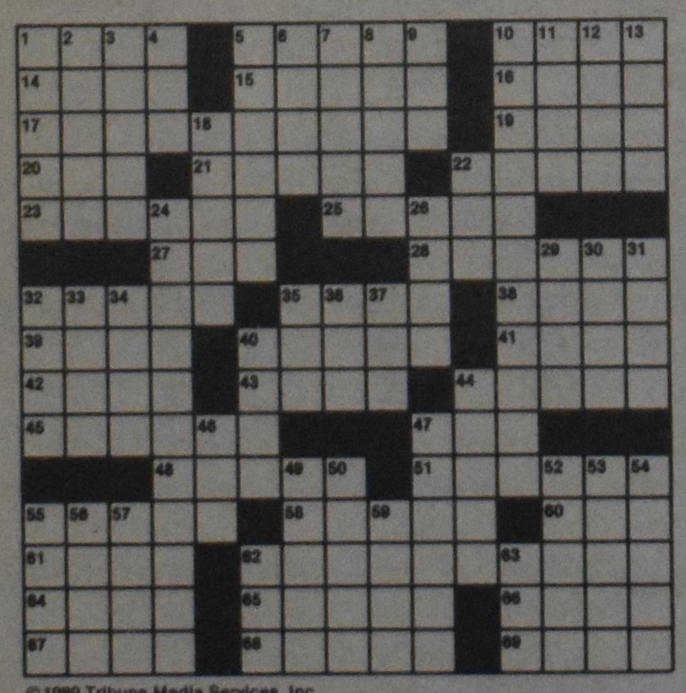
jan kalma
De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Weekly Puzzle by Virginia L. Yates

ACROSS
1 One-time movie censor
5 Garden tool
10 Chickpea e.g.
14 "— the picture!"
15 Volumes
16 Paddy produce
17 Source of a sort
19 Feel one's —
20 One of the Johnsons' beagles
21 Lena
22 Child of cookery
23 Forward
25 Sound of dismay
27 Assn.
28 Leg-puller
32 Glower
35 Greenish hue
38 Kind of bean
39 Roast cut
40 Itsy-—
41 Small bird
42 Polly to Tom
43 Other
44 Dough raiser
45 Black teas
47 Univ.
48 Art stand
51 Calmed
55 Movie award
58 From wine
60 A tic-tac-toe loser
61 Sharif
62 Walkaways
64 Gusto
65 Brainchildren
66 Dried up
67 Uh-huh!
68 Jaunty
69 Aardvark's treat

DOWN
1 Weather word
2 Say "yes"
3 Long
4 Wall and Bond: abbr.
5 Mighty
6 Inferior
7 In with
8 Hamper
9 Curve
10 Surge
11 Teheran coin
12 Play section
13 Tableland
18 Clipped
22 — alai
24 Folksy
26 Jake
29 First Mrs. Copperfield
30 Watches
31 Speak wildly
32 To-do
33 Rake
34 Sty sound
35 Trouble
36 Gal. parts
37 Purpose
40 "Porgy and —"
44 "— Never Know" (oldie)
46 Corn unit
47 Chi-chi
49 Sidestep
50 Baseball hit
52 Heavy cloth
53 Put forth
54 Medicates
55 Slimy
56 "Peter Pan" character
57 — Grande, AZ
59 Flickertail State: abbr.
62 Insolent talk
63 "This — recording"



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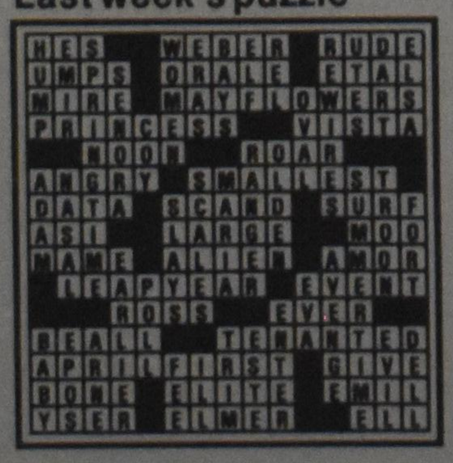
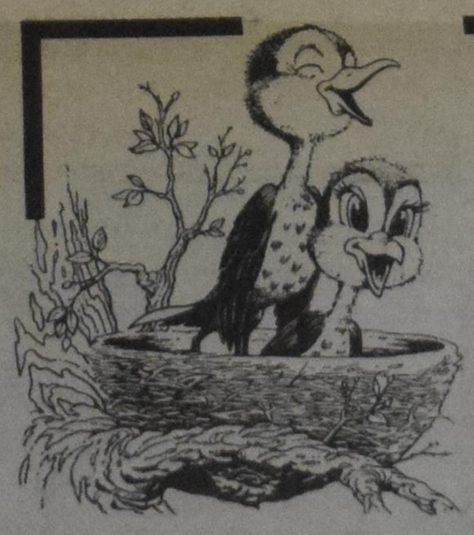
Last week's puzzle





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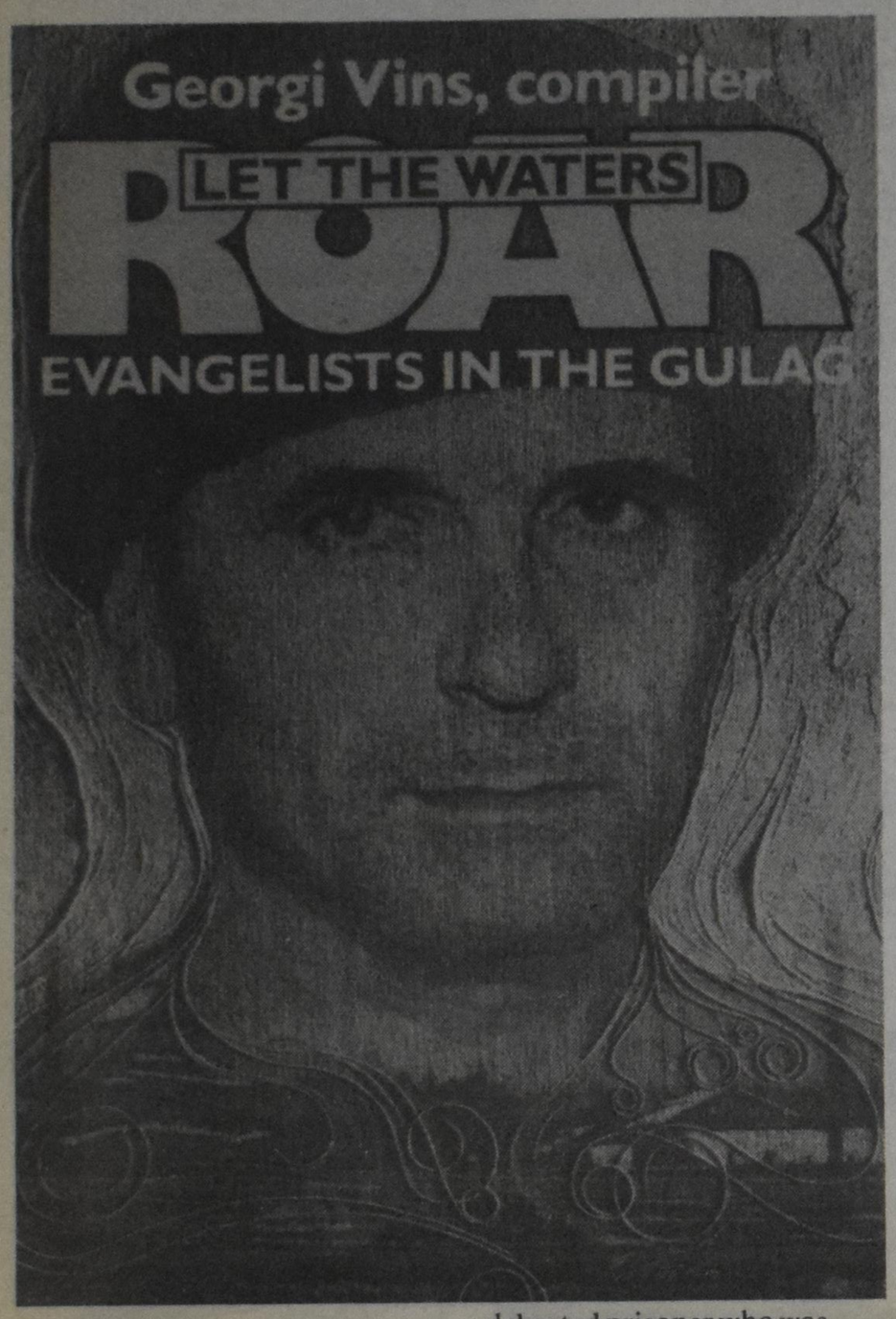
Books

Robert VanderVennen, book review editor

Christian witness

Witness of the persecuted



Let the Waters Roar: Evangelists in the Gulag, Georgi Vins, compiler. Grand Rapids: Baker, 1989. Softcover, 268 pp., $15.50. Reviewed by Robert VanderVennen.

This deeply moving book compiles the first-person accounts of 13 Soviet Christians who were imprisoned for their faith. It has come to us through the ministry of Rev. Georgi Vins, a celebrated prisoner who was released after intense international pressure and exiled to the United States.

These people are men and women, young people and grandparents, pastors and lay leaders of unregistered Baptist churches, that is, churches which have gone underground because they felt that to register and accept the restrictions of the Soviet government on their church would be unrighteous compromise.

When Jesus said to his disciples, "You shall be my witnesses ... to the uttermost parts of the earth," they had no notion that they would fulfil this command through persecution which scattered them away from Jerusalem. In a similar way, these Soviet Christians did not choose to be missionaries inside of prison walls. But it is clear that from inside prisons and work camps, often thousands of miles from home, they became powerful witnesses to Jesus Christ where the gospel would not otherwise have reached.

These are stories of bravery and faithfulness, modestly told, that match the gripping story of a Corrie ten Boom. Hardened criminals turned to Christ; secret believers were strengthened. But the sufferings of these people were intense, and some of them served several four- or five-year terms. They were strengthened by the hundreds and sometimes thousands of letters they received from their fellow believers back home and from sympathizers abroad. These letters themselves were a witness to fellow prisoners and to the prison guards.

These events took place in the 1970s and 1980s. Today the situation is somewhat changed. Anita and Peter Deyneka recently wrote in *Christianity Today*, "Most known Christian prisoners have been released and there are fewer arrests and repressions." But the sufferings and faithfulness of the imprisoned Christians must be remembered.

Friends of God

Wayne Brouwer

Check it out!

"Taste and see that the Lord is good...." **(Ps. 34:8)**

The great Wagnerian tenor Lauritz Melchoir tells of his younger days when he was studying music at Munich. One afternoon he was out in the garden of his boarding house, practising an aria. Just as he finished the lines, "Come to me, my love, on the wings of light!" a young woman dropped out of the sky, and landed right in front of him!

They were both rather startled, but soon laughed at the comedy of it all. Her name was Maria Hacker, and she was working as a stunt artist with a Bavarian movie company. She had just parachuted from an airplane when a gust of wind blew her off course.

And here she was, miraculously answering his call! The plot was too good to waste, so they decided to get married!

Spurned invitations

Not all invitations are as dramatic as that. Nor do people always respond so delightfully to them. Earlier this century, a newly wealthy couple moved into a beautiful mansion in an exclusive section of Newport, Rhode Island. They wanted to be a part of high society, and accordingly planned a gala house-warming event. They sent invitations to all the names on the social register, and waited for the guests to arrive.

And waited. And waited. And waited ....

Local high society had decided to ignore these newcomers, so no one showed up at the party! The wife was furious! She shouted curses at her neighbours, and then made a vow. "This house," she said, "will rot before I open it again to anyone!"

She kept her word. They moved to New York City, and took rooms at the Astor House Hotel. And the beautiful mansion was left boarded up and uncared for, an eyesore to remind the community of an invitation spurned!

Never invited

Sometimes, though, people don't attend functions because invitations are never sent. Not long ago, a woman began coming to our worship services. She had never been in a Christian church before. Why? "No one ever invited me," she said. Here she was, living in a city dotted by churches, with Christians walking every street, and she could state with simple honesty: "No one ever invited me before!"

David thinks of that in Psalm 34. He wrote it after some narrow escapes from his enemies. They were after his life, some because they saw him as a threat, and others because they were suspicious of his religion. And he thought to himself: "If they only knew! If they only understood what my religion is all about! If they only felt the power and the love and the care of my God!"

And Psalm 34 is an invitation. "Check it out!" says David. "Taste and see!"

'Pass it on'

There was a new song written while I was in high school. It was one of the first that spoke to us as teens about the things that David says here. We used to sing it around campfires at night. And I remember the light going on in some eyes when they "saw" and "tasted" and "felt" the love of God for the first time. The song went like this:

It only takes a spark to get a fire going,
But soon all those around are warmed up in its glowing.
That's how it is with God's love, once you've experienced it:
You spread his love to everyone. You want to pass it on!

I remember one fellow in tears. He looked at the friend who brought him along. "Thanks for inviting me!" he said.

Has anyone said that to you recently?

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

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